

What Impact do Interventions with Men and Boys have on the prevention of Gender Based Violence?

A Synthesis of Experiences from India

December 2021



Centre for Health and Social Justice

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Conducted by

Centre for Health and Social Justice
(CHSJ)
New Delhi, India

Supported by

*ATE Chandra Foundation
And
Pramiti Philanthropies*

CONTENTS

Acknowledgements.....	1
Executive Summary.....	4
Section 1: Introduction	5
Gender based violence in India.....	5
Involving Men and Boys in GBV Prevention Strategies	5
Men, Masculinity and Gendered Social Norms	6
Gender Equality, Violence, Men and Covid 19	8
The challenge of evaluating interventions with men on gender equality and violence prevention.....	9
Section 2: Objectives and Methods	11
Goal and Objectives	11
Methods and Process.....	12
Limitations.....	13
Section 3 : Contemporary Work with Men and Boys in India: Overview of Experiences	15
Introduction to the Organisations and their work	15
Changes among Men and Boys.....	17
Facilitating Change.....	19
Learning about Change	19
Membership of Networks	21
Involving work with Men and Boys as part of Covid Response	21
Section 4: Work with Men and Boys in India: Principles of Practice	23
Why Work with Men and Boys	23
Signs of Change	24
Changes Observed in Men and Boys	24
How these changes affected women and girls.....	26
Improvement in relationships.....	26
Changes in discriminatory social norms	26
Responding to the Covid crisis	27
Pushback and Challenges.....	27
Process of Change	28
Strategies for Action	28
Why is change taking place.....	30
Evolution of Change	31
Learning about Change	32
Section 5 : Discussion and Relevance	34
Why is work with Men and Boys necessary?.....	34
Theories of Change	35
Addressing Masculinities	37
Learning from Doing	38
Expanding Spheres of Influence.....	39
Section 6 : Directions for the Future.....	41
Annexure 1: List of Organisations Participating in the Study	44
Annexure 2: Respondents: In-depth Interview	50
Annexure 3: Reviewers and Discussants	51
Annexure 4: Research Team	51
References	52



ACKNOWLEDGEMENTS

This study was conducted in some of the most difficult times in contemporary history. It was conceived and started after the first wave of the Covid pandemic. It was assumed that Covid related restrictions would remain but life of the organisations with whom the study engaged would slowly get back to the pre-Covid state. The second wave was far more devastating and affected nearly every individual in the country. Organisations involved in the study were part of the frontline responders to the crisis the communities faced. Many functionaries from the organisations we worked were affected by Covid.

This report is testimony to the continued support we received from the many participants and partners in this study, and we owe all of them a very big debt of gratitude. Thank you for your unstinting support and for sharing your experiences even during those difficult times. We are humbled by your commitment to people and to the process of learning.

I would like to thank our Advisors for their very valuable inputs and recommendations.

This study would not have been possible without the support and encouragement of Deepa Varadarajan and her colleagues of Pramiti Philanthropies. The journey of this study began at a meeting on different approaches to violence prevention and colleagues from Pramiti Philanthropies were very keen to learn more about how we learnt from our work. Over a series of discussions, the study was designed. Thank you, Pramiti Philanthropy Partnership for supporting the learning agenda of community-based practitioners.

We also wish to thank ATE Chandra Foundations for providing financial support for this study and agreeing to support a follow up for community-based practitioners to learn from their own practice.

We wish to thank our colleagues Debashrita and Cheshta who started the research process along with the rest of the team but had to subsequently leave for personal reasons. Colleagues at CHSJ deserve our gratitude for deftly handling the demands of the study while managing the various challenges that the Covid pandemic put to their lives.

Finally, we do hope that this study provides some additional ideas and insights to the various practitioners and all others who are engaged in work on gender equality and violence prevention.

Sandhya Gautam
Director Programmes

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ABBREVIATIONS and ACRONYMS

CEDAW	Convention on the Elimination of All Forms of Discrimination Against Women
DVA	Domestic Violence Act
FEM	Forum to Engage Men
FGD	Focus Group Discussion
GE	Gender Equality
GBV	Gender Based Violence
GEM	Gender Empowerment Measurement
IMAGES	International Men and Gender Equality Survey
SDG	Sustainable Development Goals
MAVA	Men's Action on Violence and Abuse
MASVAW	Men's Action for Stopping Violence Against Women
MRO	Men's Rights Association
MRA	Men's Rights Association
MAP	Men As Partners
NPEW	National Policy for Empowerment of Women
POCSO	Protection of Children from Sexual Offences
POSH	Prevention of Sexual Harassment at the Workplace
PRA	Participatory Rural Appraisal



EXECUTIVE SUMMARY

The study was conducted to understand the work of community-based practitioners most of who seldom have the resources to present their work as formal evidence. The overall objective of the study was to identify interventions with men and boys that have been effective in preventing gender-based violence (GBV) and the data and learning systems that have been used by community-based organisations to understand the effectiveness of their interventions. The report is based on a survey and interviews around the experiences of sixty-six organisations from 15 states.

This study provides several interesting insights. As a result of their interventions, the organisations said that men and boys had started contributing to household chores in many different ways. They were more respectful of women and girls. Women and girls were also more assertive and enjoyed greater freedom. However, at the same time the relationship between spouses, between the father and his children, between brothers and sisters had improved. This belies the common notion that if someone gains someone else necessarily loses. While many organisations said that harassment and violence in public had reduced and programmes aimed at gender equality and women's empowerment functioned better, the changes at home were more significant. Organisations also said that this work with men and boys is more effective if there is already some existing work with women and girls. Their earlier work with women and girls created a fertile ground for changes in men and boys.

Working with men and boys is more difficult compared to working with women and girls. They are less interested in discussions on violence or gender issues, they are usually busy during the day, there are also more dropouts. All the organisations work with poor or rural communities. They said it was difficult to approach the more affluent or upper caste and older men.

The strategies employed included the commonly used ones like campaigns, community mobilization, capacity building, group formation, leadership development and so on. It was found that topics like masculinity, violence, consent, sexuality were very important for men and boys. The issue of power was central to the curriculum and gender had to be understood within a frame that included other social hierarchies like caste and class.

The study included a range of organisations including women's groups, one stop crisis support centres, child rights groups as well as community development organisations. All the organisations found that this approach supported their ongoing work on women's empowerment. Work with men and boys provided the enabling environment that allowed their work to be more effective and provided multi-dimensional gains. The draft report was shared with the study participants and a range of experts and their suggestions and recommendations have also been included.

We hope the study report can contribute to strengthening work on violence prevention and gender transformative change.

SECTION 1: INTRODUCTION

GENDER BASED VIOLENCE IN INDIA

Gender Based Violence (GBV) is an important development and social concern in India. It was highlighted when the UN adopted the Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW) in 1979 and in the UN Declaration on the Elimination of Violence Against Women in 1993. The National Commission on Women was established in India in 1992 with the mission of addressing both discrimination and atrocities against women. Women's groups and social movements have been drawing attention to violence against women and issues like rape, dowry murders, domestic violence even earlier. Some cases like the Mathura Rape Case (1972), Roop Kanwar case (1987) Bhawari Devi Case (1992) have been important milestones. These cases and demands from women's movements have also led to many changes in the law. These include introduction of Section 498A in the Indian Penal Code, the Vishakha Guidelines on Sexual Harassment (subsequently the POSH Act), law against Domestic Violence (PWDV Act), law against sexual offences against children (POCSO Act) and so on. In addition to such laws various policy measures for women's empowerment and increasing access to and leadership in public spaces and services has also been implemented over the years. These include diverse range of provisions including women's self-help groups for increasing women's economic empowerment, reservation in Panchayati Raj Institutions, introducing Women's Cells in police stations and so on.

Despite various policy provisions and laws supporting women, the overall situation of women in India continues to be a matter of concern. Despite improvements in some indicators like life expectancy, overall literacy and age at marriage other indicators of women's status in society continue to be poor. These include Sex Ratio among children below the age of six years, or rates of anaemia among women and girls. Women's workload at home is four to six times higher than that of men, and most women, even though they contribute to the household economy, are not considered workers. According to the last round of the National Family Health Survey conducted in 2019-21 nearly 30% (or nearly a third) of all married women in the age group 18–49 years had faced physical or sexual violence at home. According to the global Gender Inequality Index, India was ranked 127 out of 160 countries in 2018.

INVOLVING MEN AND BOYS IN GBV PREVENTION STRATEGIES

The need to include men and boys in the response to gender inequality and violence was raised during the Beijing Conference (1995). At the global level the need to work with men is being increasingly acknowledged and underlined both through policy articulations as well as campaigns. UN Women has launched a campaign [HeforShe](#) to highlight the need for men's allyship to bring gender equality. The [World Bank has adopted this approach](#) in some countries in Africa. UN Human Rights Council adopted a Resolution in its 35th Session in June 2017, encouraging countries to adopt approaches for involving men and boys within gender prevention strategies¹.

¹ The Report reviewing the implementation of this recommendation is available at - <https://undocs.org/en/A/HRC/38/24>

Several initiatives which include men and boys within the overall framework of gender equality and preventing violence against women or sexual and reproductive health have been ongoing in India over the last 20 years or more. These include [Men's Action on Violence and Abuse](#) (MAVA) and Yaari Dosti project implemented by [CORO](#) and [ICRW](#) in Mumbai, as well as MASVAW coordinated by [SAHAYOG](#) and [CHSJ](#) (in Lucknow) and work with boys by [Equal Community Foundation](#) (in Pune) and others. The importance of looking at men and especially youth was highlighted through instances like the [Nirbhaya Case in Delhi](#) and the [Shakti Mills case](#) in Mumbai and more recently the [Hyderabad case](#)². There is a growing understanding that it is important to understand the construction of violent and hegemonic masculinities and disrupt and change these norms and practices order to develop more lasting solutions towards gender equality and address gender-based violence. Some public policy initiatives have been contemplated like the Saksham scheme for boys in line with the erstwhile Sabla scheme for girls by the Ministry of Women and Child Development, but there are no government policies or schemes to include men and boys withing the framework for addressing gender-based violence.

MEN, MASCULINITY AND GENDERED SOCIAL NORMS

Gender based violence is one manifestation of the widespread gender inequality in our societies. Gender inequality extends across the life cycle and as a result women and girls have fewer opportunities than men and boys. This inequality between women and girls and men and boys is a result of persistent discriminatory social norms prescribing social roles and defining the power relations between them. Social norms are a set of standards within a social group regarding what socially acceptable or appropriate behaviour is in particular social situations. These norms become a set of expectations from each individual and if there is a breach, they face social consequences. Individuals, both girls and boys are trained to follow social norms and they internalise these in childhood. They develop specific gender 'roles' or a set of behaviours appropriate to being a girl or a boy. Social norms are considered part of custom or tradition and 'important' to society. However, they have embedded values which are often discriminatory. While specific practices or behaviours differ among different social groups, depending upon race, class, religion, place of residence and so on, discrimination is common.

Early work on the construction of gender focused on understanding the roles and status of women and how this was a result of multiple influences. Patriarchy is the term used to explain the organizing principle in society that defines the position of women and men in society and the relationships between them. Patriarchy exists in different ways in different societies across the world. Within this system men are the primary authority in family and within social institutions and women occupy a subordinate position. This difference in the social position of women and men is inculcated from infancy onwards leading to systematic discrimination of women, gender inequality and violence against women. Empowerment of women and girls has emerged as key strategy for gender equality.

² These incidents of 'ganag rape' by young men happened in 2012, 2013 and 2019 respectively and were widely reported in the media and caused national outrage.

In recent years there has been an interest on understanding the social construction of men or masculinities. Masculinities are the set of behaviours, practices and values that reflect and reinforce the 'superior' position of men and boys in gendered society. As a result of this discriminatory gender order in society, men have a set of gendered privileges or benefits. The construction of masculinity or the way men understand and express themselves or are made to do so, is not only influenced by their 'gender' identity but by a range of other social relationships and identities like their caste, economic position, religion for example. Masculinity varies across socio-cultural contexts and within groups and networks, and different men, with different experiences, relationships and pressures may perform their masculinity differently and inconsistently. Thus, there is more than one way in which men internalise and express them, it is referred to in the plural as 'masculinities'. A 'masculinities' perspective employs intersectional analyses to understand influences of these different identities on men.

Masculinity is constructed in opposition and as superior to femininity. Some of the attributes of masculinity are being tough and aggressive and avoiding being weak or vulnerable or emotional. Violence is used as a tool to 'toughen' young boys when they are given guns and bows and arrows as toys. They are not expected to show weakness or fear or sorrow. In keeping with the hard and tough exterior that boys and later men are expected to display anger becomes the predominant emotional expression for men. Thus, men are usually unable to even display affection with their close relatives (Hearn and Kimmel 2006). Relationships between men often ends up being competitive. These aspects have been called the 'cost of masculinity' which men must endure to enjoy the privileges of being male.

While 'masculinities' are diverse and include men in both extremely dominant as well as subordinate positions, a central theme that defines all men is often 'hegemonic' masculinity. Hegemonic masculinity first described by the academic – activist Raewyn Connell implies the notion of 'domination' of the other. It is embedded in the way masculinity is socially constructed. Hegemonic masculinity implies a desire to control and exert power and a sense of entitlement even though the person concerned may be in a subordinate position in a particular relationship or situation. Further, while 'masculinity' and 'femininity' are frequently posited as 'opposite' concepts, they should, actually, be seen as *complimentary*. That is, the attributes that are supposed to characterize masculinity emerge from the ways in which 'femininity' is defined. Hence the latter acts as a 'supplement' common understandings of masculinity; they are not equal and opposite terms.

Sexuality and virility are also associated with masculinity and include physical prowess, sexual stamina, as well as the ability to sire sons, a particularly important consideration in India (Srivastava 2004). Thus, any form of sexuality which is not potentially procreative, like same sex relationships or fluid sexual and gender identities is shunned by society. Society also places several compulsions on men. They are expected to excel and become the breadwinners in the family. They are expected to be responsible as the 'head of the family' and they are also the ones who are supposed to fight and are conscripted for war. As a result of these expectations men have huge levels of fear and anxiety around failure.

In recent years there has been growing resistance to gender equality and women's empowerment. In international literature the term 'backlash' is being used to indicate protest

and resistance against feminism and women's empowerment. In India there has been a growth of Men's Rights Organisations/ Associations (MROs/ MRAs). Many of these groups claim they are also for equality but that the current approach fails to acknowledge men's rights. One of the issues around which many of these groups mobilized was opposition to the Section 498A of the Indian Penal Code which was introduced into law in 1983 because of persistent pressure by women's groups for a law to address dowry related cruelty against women. According to Section 498 A dowry related cruelty was a cognizable and non-bailable offence. The opposition by MROs was that the law was being misused to harass men.

To work towards gender equality along with the prevention of gender-based violence it is necessary to work towards gender transformative change. Gender transformative implies examining the root causes of inequality and transforming harmful gender roles and norms. This requires working with men and boys and helping them examine and change their own roles, assumptions and expectations as well.

GENDER EQUALITY, VIOLENCE, MEN AND COVID 19

Women have been particularly affected during the pandemic. More women are in informal jobs, so they had to face more economic hardships. Staying at home has meant a greater burden of household and care work. Even for women who have had the privilege of 'working from home, this has meant household work, childcare responsibilities, taking care of the elderly and the sick as well as continuing to work from home. At the same, there have been increasing reports of domestic violence.

While there has been considerable concern around the impact of Covid pandemic on women's lives it is important to understand how it has impacted men and masculinities. One of the key elements of patriarchy in countries like India is the way in which 'space' is ordered and occupied in everyday life (Chowdhury 2014). The space 'outside' the home is predominantly a 'male' space, the home is predominantly a space for women and children. Gendered segregation is evident even in the outside or 'public' space and inside or 'domestic' space. Lockdown has completely 'upset' this ordering of space with men being restricted from the spaces they usually inhabited. Men being at home with many restrictions has contributed to the domestic violence that is being faced by women.

A review of evidence from around the world published on masculinities and Covid (Ruxton and Burrell 2021) notes that the death rates for men are somewhat higher compared to that of women even though the rates of infection are equal. The review also notes that masculine norms of being tough may have resulted in delayed care seeking among men, which would mean not only increased morbidity but also possibility of infecting others. The review reiterates some of the issues noted earlier like men's loss of livelihood, the increased exposure to violence of women and children and mental health issues of men themselves. The loss of livelihood and the failure to manage a healthcare crisis have meant that men are unable to fulfil two of their primary patriarchal role expectations – being that of protector and provider. The 'hegemonic' imperative of masculinity demands that men remain in a position of exercise power and control over situations in their lives. The uncertainties and restrictions related to the infection and the management of the disease, the compulsion of being 'stuck' at home can together be seen as an 'emasculating' experience.

Covid has also meant dealing with multiple fears. There has been the fear of infections, fear of the police, and above all fear of death. It is not surprising therefore, that many men have resorted to violence and aggression on those who are 'weaker' to them in those spaces that they are now confined to or even caused self-harm. A study reviewing newspaper reports found that compared to 2019, while more people had committed suicide after lockdown in 2020, the proportion of older males' suicides had also increased considerably (Pathare et al 2020). The National Crime Records Bureau notes that the number suicides among men have risen in the Covid period and that among businessmen has exceeded the number of farmers suicides which was higher earlier.

THE CHALLENGE OF EVALUATING INTERVENTIONS WITH MEN ON GENDER EQUALITY AND VIOLENCE PREVENTION

Studies are conducted to evaluate programmes on violence prevention and to support evidence-based policy making and programme interventions (See Morrison, Ellsberg, Bott (2007) for an early review of such interventions). However, achieving gender equality or preventing gender-based violence are substantively different from goals like increasing vaccination rates or increasing family incomes. Increasing vaccination or family incomes usually provide direct tangible benefits to the 'beneficiaries'. Violence against women and gender inequality are embedded in local social structures and cultural norms in many obvious and not so apparent ways. Working with men and boys on gender equality has an added layer of complexity because it may lead to men or boys losing social advantages.

One popular way to understand change in men and boys has been to apply adaptations of psychometric scales (eg. GEM scale) which are developed using local cultural norms and behaviours (Pulerwitz and Barker 2007). These scales are applied to understand the attitudes and behaviours of the people in the project area before and after the intervention, often using 'control' groups and statistically analysed to mirror the rigour of medical trials. However, while the degree of change may be captured by such measures, the combination of factors that led to the change are often not uncovered in such studies.

New methods of evaluation are being proposed to understand the complex interactions between the various activities that comprise an intervention and people and their customs and the way public policy responds in any place. The simpler, pre and post or baseline end line evaluations are being replaced by more deliberative, theory based, contextually informed evaluation designs and appropriate data management systems. The emphasis is shifting from 'attributing' change through interventions, to assessing how conducive environments and contextual factors as well as programme interventions, facilitate and 'contribute' to the larger change processes which can sustain over time. This requires the 'Theory of Change' of the intervention has to propose how such changes can be brought about by the different interventions proposed in any project.

Evaluation of interventions for women's rights and empowerment are often based on the principles Feminist Evaluation³. Inequality and injustice are key considerations of feminist evaluation, and it aims to understand how women's experience of power and participation

³ See - https://www.betterevaluation.org/en/themes/feminist_evaluation

are influenced through the overall intervention. The challenge of applying principles of feminist evaluation to the work with men and boys is to keep the focus of the evaluation on how the understanding of power by men and boys gets changed or transformed and how women's experience of power and their overall participation in the circumstances around her own life, both private and public are increasingly within her own control and autonomy. At the same time the programme theory needs to understand the many ways in which gender relations and masculinities get shaped in contemporary times in order to reshape them. The evolving field of Realist Evaluation is becoming popular to understand change within complex social systems (Rolfe 2019). It helps to propose programme theories or pathways of interaction between actors, context and mechanisms to lead to desired project outcomes and then follow the trajectory of change through project related information as well as qualitative and quantitative data.

Formal evaluation studies are very expensive and technically complex exercises. There is a growing field of evaluation experts who use sophisticated methods and techniques to study development projects. The evidence drawn from such rigorous studies is being used to drive global debates and policies and development investments. Community based organisations can seldom call upon such expertise. Instead, their experiences even though authentic, is considered as being 'anecdotal' and second-class.



SECTION 2: OBJECTIVES AND METHODS

GOAL AND OBJECTIVES

There is an increasing agreement in the field of social development that it is important to start working with men and boys to prevent gender-based violence and address harmful social norms like early marriage. There are also some differences on how best to approach the issue. This study is a synthesis of the experience of practitioners in India who have been working with men and boys and see value in their work. One focus of the study was to reach out to indigenous, grassroots groups who rarely have an opportunity to conduct formal evaluation and documentation of the work they do. The study aimed to capture their experiences, learnings, and insight. We also expected the study to provide a 'state of the art' of how work with men and boys is being done in India and contribute to a collective learning exercise.

The overall objective of the study to identify interventions with Men and Boys that have been effective in preventing gender-based violence (GBV) and the data and learning systems that have been used to understand effectiveness of the interventions.

Within this Overall Goal the Project aimed to

1. Identify 'successful' approaches and interventions where civil society organisations have worked with men and boys for GBV prevention
2. Identifying strategies and activities that have potential for scalability within different contexts and geographies
3. Identification of policy level possibilities that can be leveraged or need to be in place to strengthen prevention strategies
4. Identify learning mechanisms to understand change and sustainability

Some of the key issues that were explored in the study included the following:

What do we see as desirable change among men and boys?

- What constitutes changes/reductions in men's attitudes and actions related to Gender based violence? How do these changes impact the lives of women and children in the family and in the community towards gender equality and GBV prevention?
- What are the different domains of such change – personal/family/ community/ society?
- What constitutes effective, transformative, and sustainable change?

How is such change obtained?

- How have such changes been achieved? Interventions and Pathways of Change.
- What have been the roles or contribution of the social/ cultural context and policy provisions and implementation in this change process
- What are roles of the different components/elements of a successful intervention? Role of Mobilization, Capacity building, Mentoring, and other programmatic elements within and overall intervention plan.
- Are there any similarities and differences in approaches of different interventions; What are the 'core' elements if any

How do we understand that change is indeed taking place?

- Milestones and timelines in the process of change.
What were the processes of Facilitating and Monitoring 'change' in men; How was data/ information managed?

How can such work with men and boys become upscaled?

- What are some of the key elements of 'effective' approaches and 'pathways' that can be scaled-up in similar social-cultural contexts and leverage existing policy provisions

Have these changes among men and boys affected how communities responded to the Covid pandemic?

- How have such changes been affected by and responded to the COVID-19 related processes including mediating of relationships with 'returning migrants'.
- Do such changes contribute to social 'resilience' particularly in the context of the COVID-19 pandemic?

METHODS AND PROCESS

There is a growing body of practice around engaging men and boys in India. There is also an impressive body of work on masculinity studies in the country. Several international and some Indian NGOs have also conducted studies to understand the process of change among men and boys. There is also an increasing interest among donor organisations to support interventions that integrate work with men. However, many small and community-based organisations neither have the necessary skills or financial support to conduct formal studies or evaluations. These organisations and their functionaries learn on the job, adapt their approaches and remain committed to changes in the lives of the communities they work. This study aimed to understand what have been the key lessons that have been obtained by practitioners from doing the work that they do.

The study was conducted in two stages. In the first stage we conducted mapping of the field by reaching out to many organisations to understand their interest in participating in this study. We reached out to several state level and national networks like FEM (Forum to Engage Men), members of OBR (One Billion Rising), MASVAW (Men's Action for Stopping Violence Against Women), ECF (Equal Community Foundation) among others to get names of potential participants. A survey instrument was offered to interested organisations to understand their work on gender equality (GE) or gender-based violence (GBV) and engaging men and boys in such work. The survey was offered as an online Google Survey and translated into regional languages like Hindi, Bengali, and Marathi to ensure wider reach. A total of 66 organisations participated in the survey. A summative analysis was conducted of the responses. We also constructed scores for some variables to understand diversity and intensity of the work being done by the organisations.

In the second stage the study tried to understand how the processes of engaging men and boys within the work on GBV prevention and around gender equality was implemented by practitioners. In the original research design, it was proposed that the research team would

work closely with a set of five to eight organisations to develop their theories of change. This would lead to building institutional case-studies around the work of a interested grass-roots practitioners. Unfortunately, this process could not be followed because of the second wave of Covid started in the country around March 2021 when the mapping study had just been completed. We revised the enquiry process and instead of working closely with a limited set of organisations, we reached out to 25 organisations to enquire whether they would prefer to have an in-depth discussion about their work. We sought out a range of organisations including women headed organisations, those working with boys/ adolescents or young men, organisations working with women survivors, community development organisations. This process was affected by the ongoing pandemic as many organisations were deeply involved in the pandemic response in their communities. In some cases, key respondents were affected by Covid, and interviews were either difficult to schedule or were cancelled. We were finally able to conduct in-depth interviews with key functionaries of 16 organisations.

Interviews were conducted online and recorded with the permission of the respondents. Most interviews were conducted in a mixture of English and Hindi. Some were conducted in exclusively in Hindi and some in mixture of Hindi and Bangla. The interviews were taped, transcribed, and translated before analysis. In some cases, the taped interviews were referred during the analysis process. In addition to online interviews, we requested the organisations to share relevant institutional literature and reports and we referred to their website contents as background preparation for the interviews as well as in the overall process of analysis. The responses were analysed around the key themes of the study. No statistical software was used in the analysis of the interviews.

An Advisory Group consisting of leading professionals in the field of evaluation and learning including practitioners of feminist evaluation, provided inputs for the study team. Inputs from advisors were sought on the design as well as the analysis process. All consultation with advisors was conducted online.

LIMITATIONS

This study was focused on lessons that can be drawn from the work of indigenous organisations. While the more extensive survey included organisations which are Indian associates of International organisations, the in-depth inquiry was limited to organisations which are Indian in origin. This could be considered both a strength and a limitation of this study.

A second limitation of this study is that it is based primarily on practitioner's own perspective. No research reports were considered part of the primary data. We consulted organisational reports and documents to understand the work of individual organisations so that the in-depth interviews could be conducted efficiently. However, the data from these organisational documents have not been used for analysis. No effort was made to cross check or validate the information provided by respondents. The larger experience of work on gender equality, violence against women and work with men was included in the literature review and has been consulted to strengthen the analysis. The strength and weakness of this report is that draws from the experience of grassroots practitioners, and it describes and speculates rather than making definite conclusions and assertions.

No deliberate effort was made to achieve generalizability or representativeness in this study. We reached out to several organisations and networks working on gender-based violence and gender equality and sought their support to canvass as many organisations as possible. The online survey form was made available in English, Hindi, Marathi and Bengali to reach out to as many community-based organisations as possible. Even though we were able to reach out and include more organisations than we had originally anticipated there was a definite skew to the northern part of the country. We were not able to reach out to organisations working in the Southern states and in Northeast due to limitations of our own relationships.

This study was initiated in the period between the first and the second wave of Covid. Knowing that the pandemic would linger for more than the anticipated study period, the entire study was planned using online methods. In our original study plan the second stage of the study was supposed to include a process of close collaborative enquiry with a small cohort of community organisations to understand how they engaged in monitoring and learning about change. It was expected to be a peer learning process with the group of about 5 organisations learning from each other through a series of online interactions. We had to abandon this plan since the second wave was much harsher than the first wave and all organisations were severely affected. In many organisations functionaries were infected and this intensive process of collective learning could not be implemented. Instead, we did a series of in-depth interviews with senior organisational functionaries or with the chief executive or founders. We were able to gain insights from a much larger group of organisations that anticipated which has enriched the study in different ways.

The fact that this study was conducted by CHSJ which has been a leading and one of the older practitioners in the field of engaging men and boys means that the 'arms length' that is sometimes advised between the researcher and the subject of research could not be maintained. Many of the organisations that were included in the study have attended training programmes that CHSJ has conducted. This was unavoidable considering the work of CHSJ in the field over the last two decades. Care was however taken to create some form of firewall between CHSJ's own research, and the work being reviewed in this study. All information from CHSJ's own datasets were kept separate from the primary data of this study. Insights gained from CHSJ's work have been referred to as part of the overall literature on the subject.

SECTION 3: CONTEMPORARY WORK WITH MEN AND BOYS IN INDIA: OVERVIEW OF EXPERIENCES

INTRODUCTION TO THE ORGANISATIONS AND THEIR WORK

We received responses from sixty-six organisations from across the country who mentioned that they work with men and boys on issues relating to gender-based violence or gender equality. Organisations from 15 states were represented in the study, however as we discussed earlier this cannot be considered representative for the country. Of these 66 organisations 15 worked in the state of Uttar Pradesh, 10 worked in Madhya Pradesh, 9 each in Maharashtra and Rajasthan, 8 in Delhi and Jharkhand, 5 in Uttarakhand, 7 in West Bengal and 2 each in Odisha and Tamil Nadu. There was also one organisation each from the states of Karnataka, Bihar, Assam, Gujarat and Himachal Pradesh. Ten of these sixty-six organisations worked in more than one state. For a full list of the organisations please see Annexure 1.

A large section of these organisations had longstanding work on GBV prevention or Gender Equality for a considerable period. Twenty-three organisations had been working for more than 10 years on these issues while twenty-five organisations were working on these issues for five years or less. Fifty-six organisations work with rural communities while thirty-five work with urban slums. A distribution of the different kinds of audiences that the organisations addressed is provided in Figure 1. Thirty-nine organisations responded that their work is ongoing and at a mature stage (for more than three years) while sixteen said that their work is in the start-up phase. Eleven organisations had completed projects with men and boys in the last 3 years or earlier and were not currently working with men and boys.

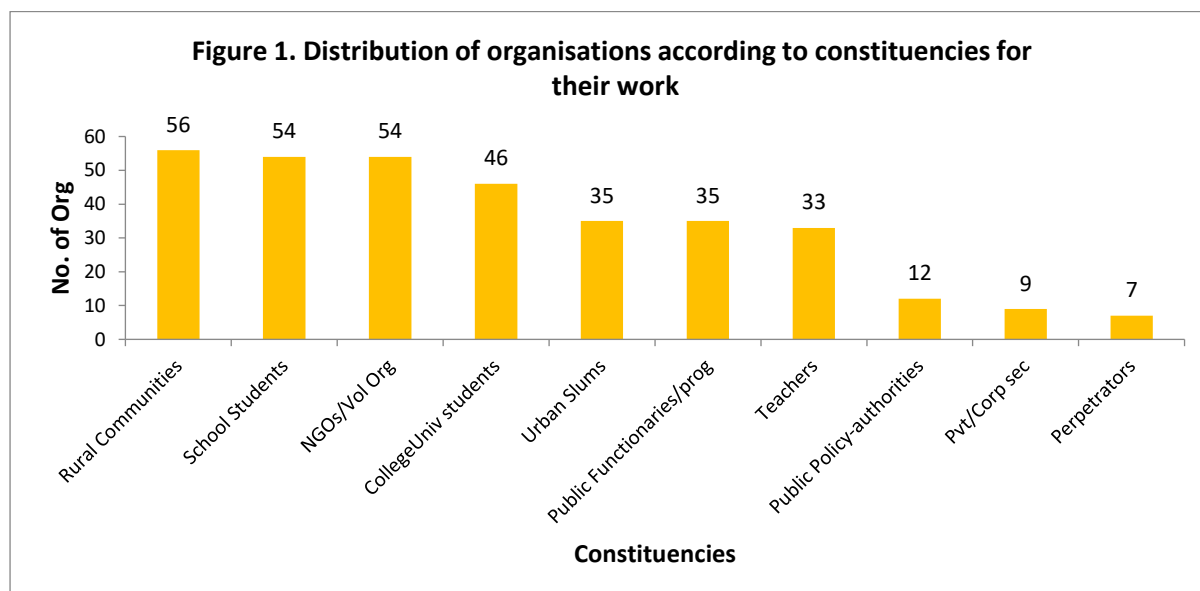


Figure 2 shows the different issues these organisations are working on. Prevention of gender-based violence, either in the home or in the public space was the most common issue. Other issues addressed by majority of these organisations included women's empowerment and sexual and reproductive health related issues. Harmful social norms like early marriage and

declining sex ratio were also common issues of concern. About half the organisations participating in the survey provided support to survivors of violence.

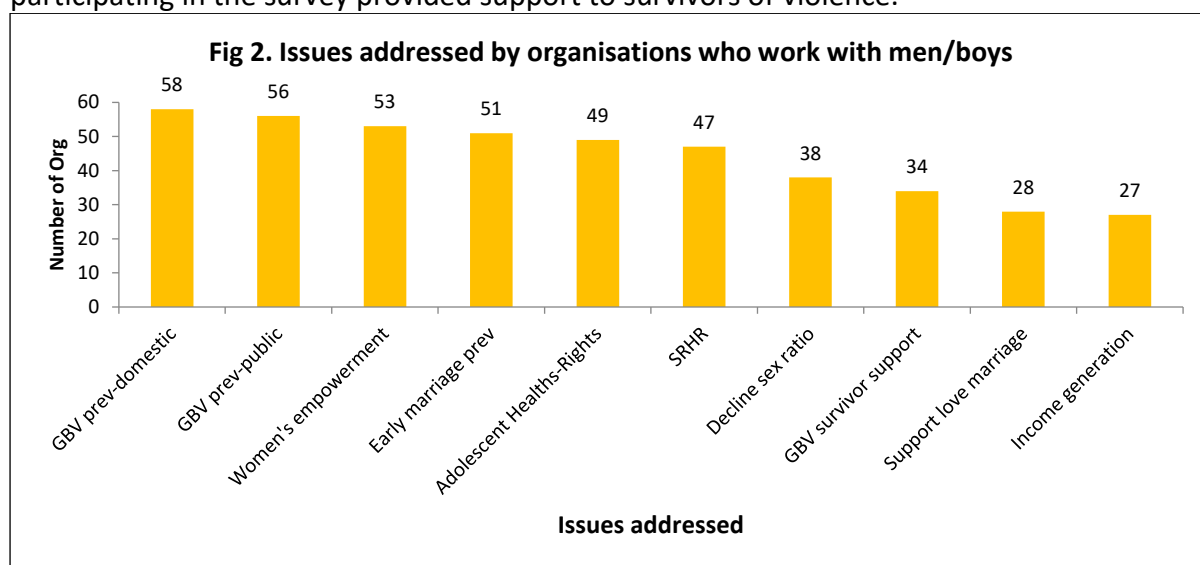
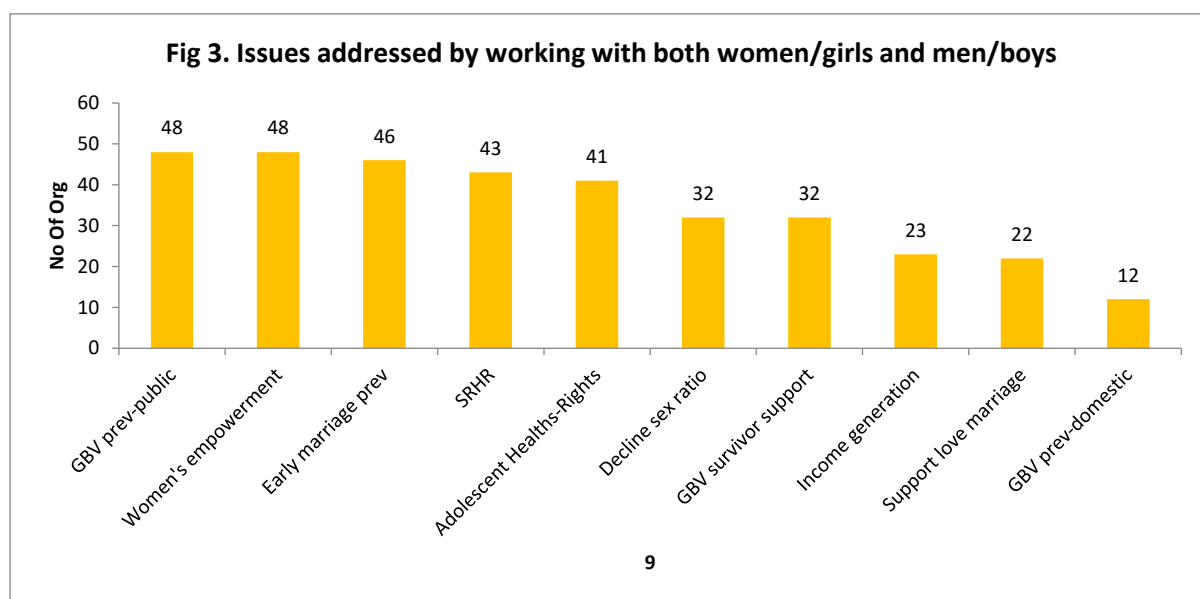
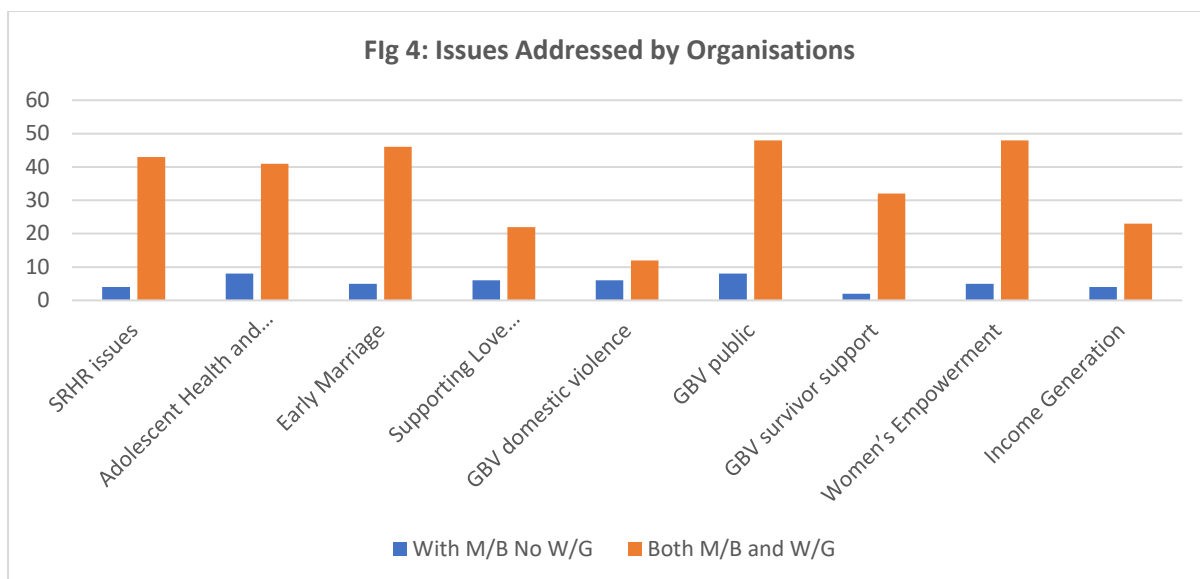


Figure 3 shows how most of these organisations worked both with women and girls as well as with men and boys in addressing their issues of concern.

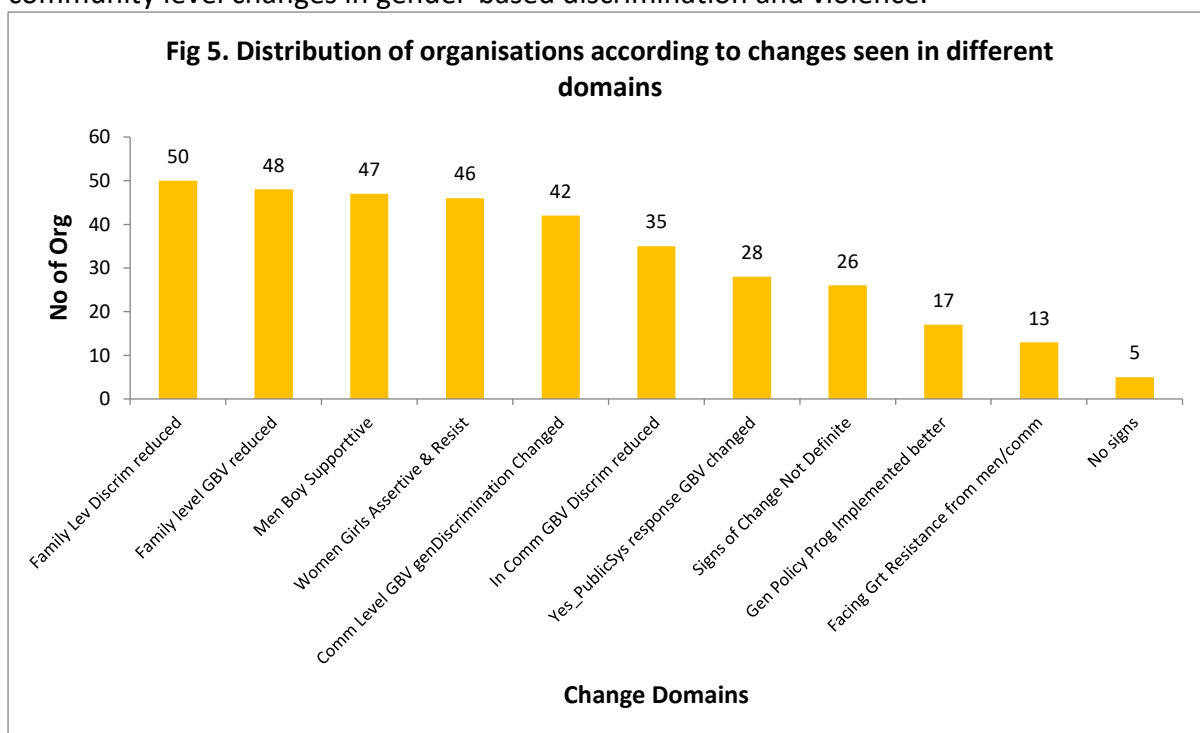


An interesting difference that can be observed is that while many organisations work with women and girls and men and boys for violence prevention in the public space, a significantly smaller number work with both women and girls and men and boys for violence prevention in the private space. Figure 4 shows the issues that are addressed by these organisations.



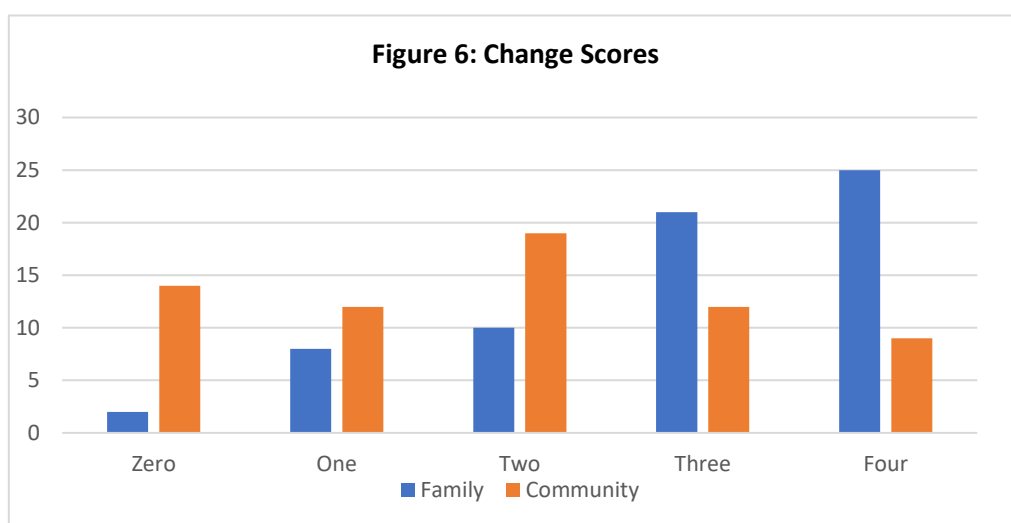
CHANGES AMONG MEN AND BOYS

The survey aimed to understand the different domains of change that had been observed among men and boys through the work that the organisations were doing. Figure 5 summarises the different changes that have been observed in the course of this work. A very small minority of organisations felt that there was no change being observed. A slightly larger number of organisations felt that they were facing greater resistance from men and boys or from community or public authorities. A little less than half the organisations noted that there were signs of change, but these were not definite changes. The largest number of organisations noted change in the family with reduction in gender-based violence and discrimination. At the same time, they have also noted that men and boys are now more supportive, and women and girls are more assertive. A smaller number of organisations noted community level changes in gender-based discrimination and violence.

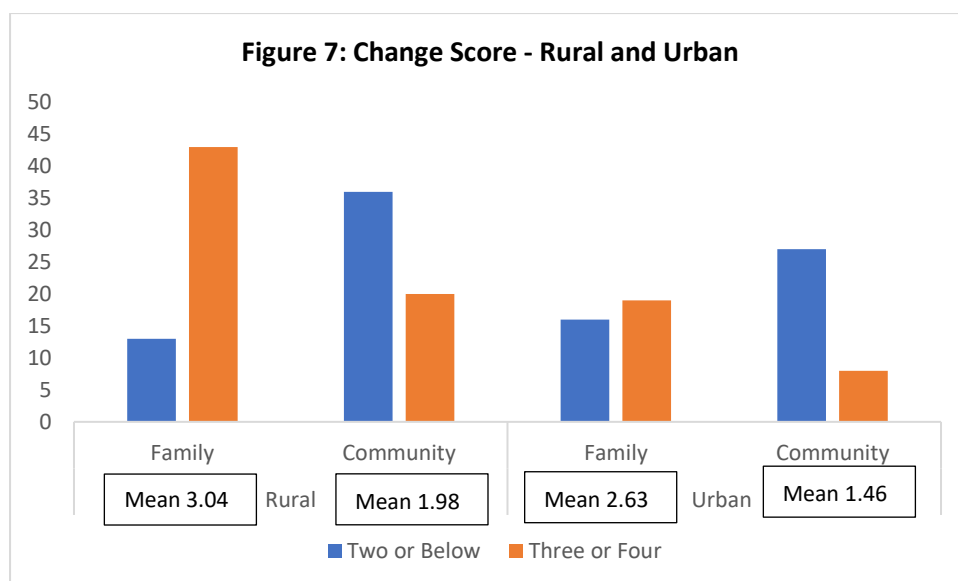


To understand whether changes were noted in multiple domains at the same time we created a summary score by giving each domain of change a score of 1. Forty organisations noted five or more domains of change among men and boys. Thirteen organisations noted three or more domains of change and only seven organisations noted one domain of change. This shows that change among men and boys is multi-dimensional and takes place both in the public space and private space at the same time.

To further the nature of change among men and boys in both public and private domains and in rural communities and urban slums we further analysed these scores as given in Figure 6 and Figure 7. There were 56 organisations who worked with rural communities and 35 organisations that worked in urban slums. From these two charts two patterns emerge.

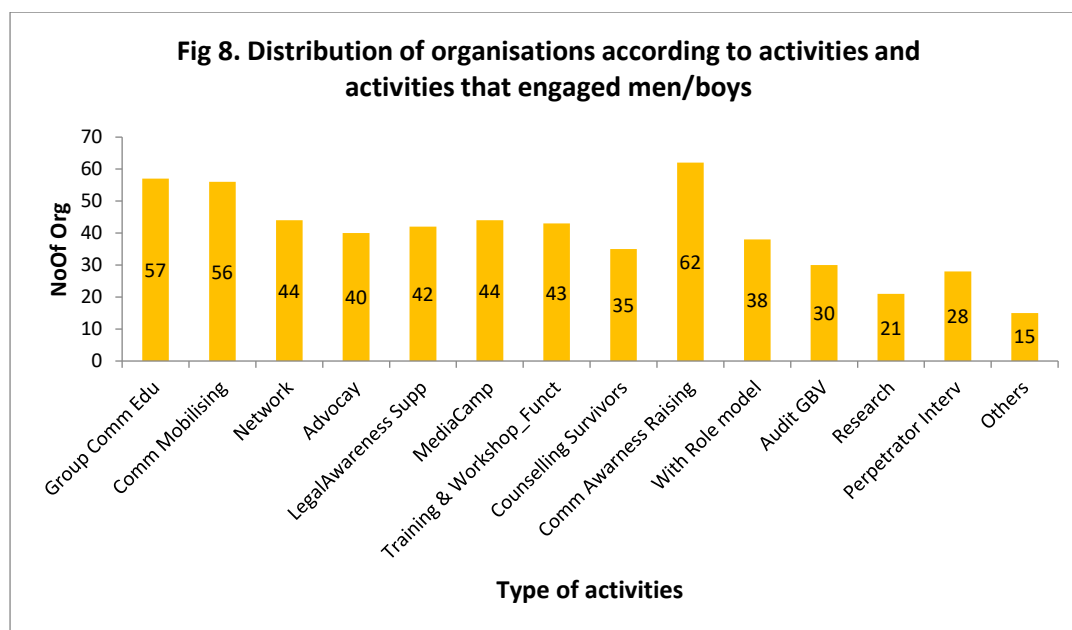


Firstly, the change in the private domain appear to be more than in the public domain. This is common across both rural and urban communities. The second pattern that was evident was that the overall scores, which was in the range of 0 to 4 for both these domains, was more in rural communities.



FACILITATING CHANGE

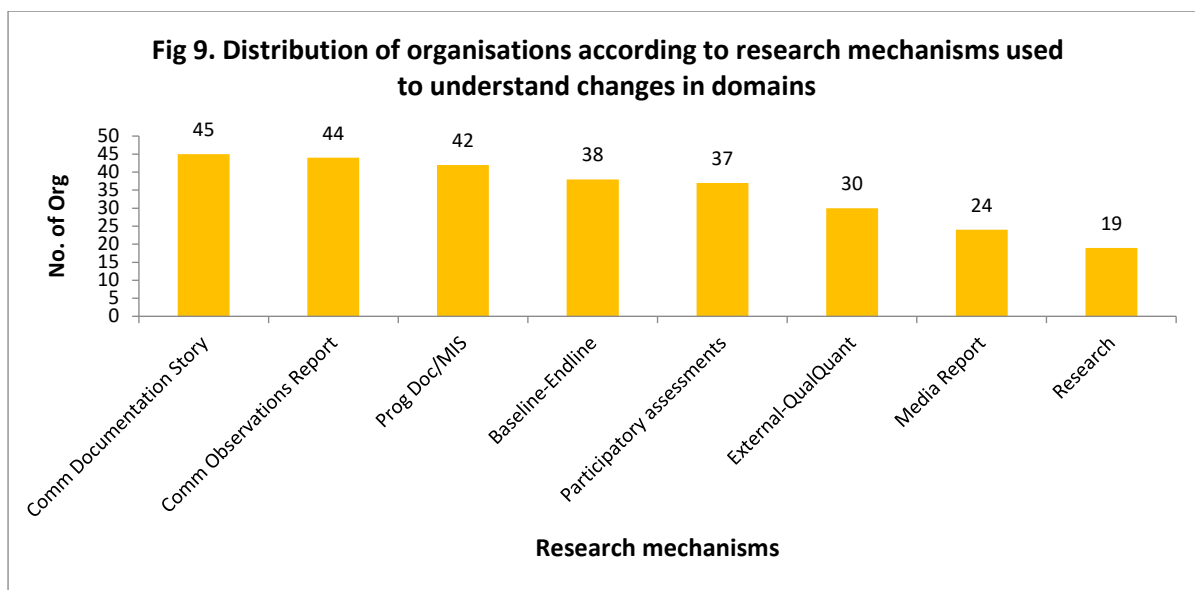
Community awareness and community mobilization were among the most common strategies adopted by the organisations in this study. Community and group education were also commonly used strategies. Many organisations worked with 'role models' like group leaders or coaches. Around forty organisations did networking, advocacy as well as training and workshops with public functionaries. Thirty organisations said that they audit GBV related services. Many organisations said that they worked with men and boys when providing services like counselling to survivors or legal awareness related support.



We computed a summary score to understand the range of activities conducted by each organisation with each activity being given a score of 1. Twenty-eight organisations said that they conducted 10 or more kinds of activities with men and boys, twenty-six organisations said that they conducted between 5 and 9 different kinds of activities with men and boys, only one organisation each said that they do one or two kinds of activities with men.

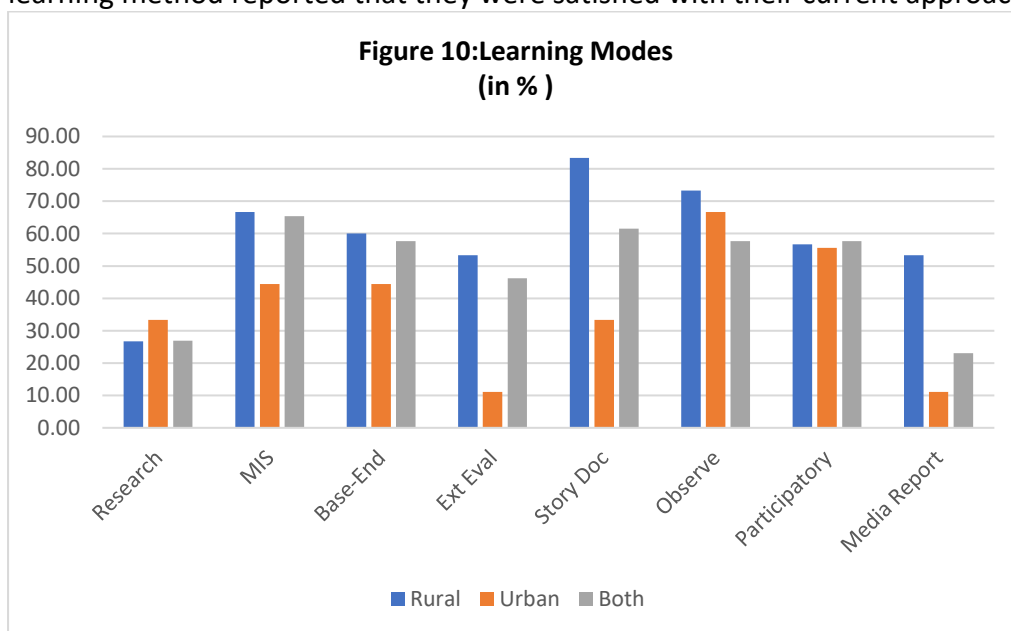
Learning about Change

Figure 9 provides a summary of the different mechanisms that organisations used to learn about change. The commonest methods were community documentation of stories, community observation and reporting and participatory assessments. Baseline and endline studies and external evaluations were reported by a smaller number of organisations. A majority of organisation-maintained programme documentation and MIS. Formal research was conducted by a much smaller number of organisations. Only one organisation responded that they did not use any method for learning about change.



To understand whether there was any difference in learning modes of organisations that worked exclusively in rural areas or in urban slums and those that worked in both areas the data was further analysed. There were 30 organisations that worked exclusively in rural areas and 9 organisations that worked exclusively in urban slums. 26 organisations worked in both contexts. Figure 10 provides the distribution of learning modes. Documentation of stories, observing community level changes and participatory methods emerge as the most common methods being employed by organisations working in rural contexts. Organisations working exclusively in urban slums employed research methods more than the other categories and documentation of stories was employed the least. However, the total number of such organisations was much smaller compared to the other two groups.

The organisations were also asked whether they were satisfied with the learning mechanisms that they used. Only 33 of the 65 organisations who said that they employed some form of learning method reported that they were satisfied with their current approach.



MEMBERSHIP OF NETWORKS

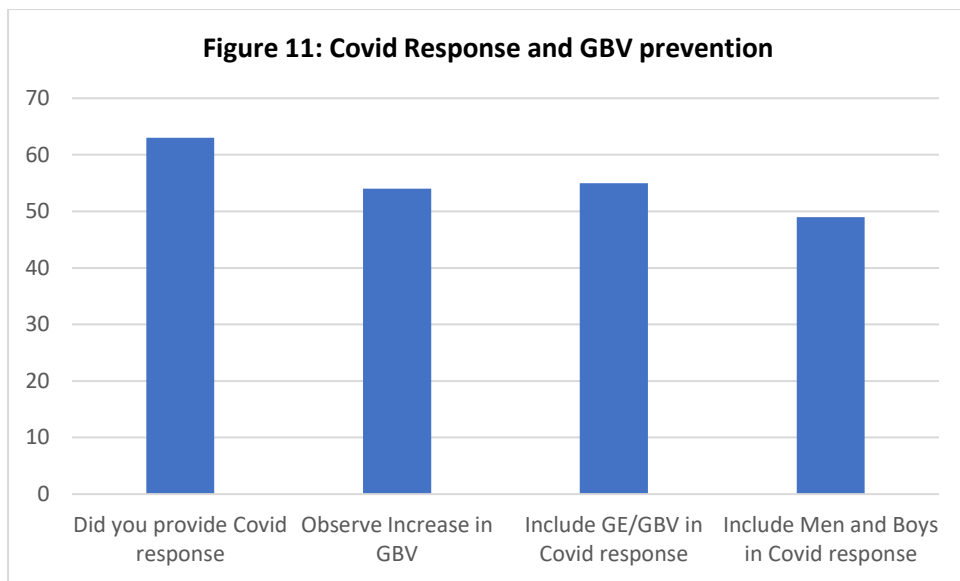
A large majority of organisations responding to the online survey were members of various state-level and national networks working on violence prevention, women's rights, working with men and men and boys and other issues. Only 12 of the 66 organisations said they were not part of any such network. Several organisations were members of more than one such network.

Some of the common networks with which many of these organisations were associated were as follows:

- Aman Network
- Bhavna network
- CREA
- EkSaath Campaign
- Forum to Engage Men (FEM)
- Girls Not Brides
- Ibtida
- Maharashtra Mahila Hinsa Mukti Parishad
- Maitree
- MASVAW
- Men Engage (Global)
- OBR Campaign
- Stree Mukti Andolan Sampark Samiti

INVOLVING WORK WITH MEN AND BOYS AS PART OF COVID RESPONSE

Among the 66 organisations that responded to the online survey 63 organisations were involved in providing support services to communities or responding to the Covid pandemic in different ways. Fifty-four among these sixty-six noted an increase in GBV during the covid pandemic. It is not possible to say whether this increase in GBV was noted overall or in communities that they were working in. Fifty-five organisations mentioned that they included a Gender Equality or GBV prevention component within their overall Covid response intervention. Forty-nine among these fifty-five also included work with men and boys within their Covid response. These findings are summarised in the Figure 11.



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SECTION 4: WORK WITH MEN AND BOYS IN INDIA: PRINCIPLES OF PRACTICE

To get a deeper understanding about the nature and key principles of the work with men and boys we requested for documents related to their work from organisations who had participated in the online survey and conducted in-depth interviews with leading functionaries from sixteen organisations. All these organisations were working with poor, marginalised or disadvantaged communities. These organisations were engaged in a broad range of activities related to women's rights and community development. Many worked on community development within which they were involved in women's empowerment related activities. Others worked at the community level as women's rights organisations and had an explicit focus on violence against women. Some operated counselling centres or crisis response centres for women survivors. Some of the organisations worked exclusively on child rights or the rights of adolescents and young people while others worked on issues of child rights within an overall community development approach. Some organisations worked as resource centres for other organisations. This should however not be considered a typology of organisations, because many were engaged in more than one of these approaches. Overall, the group represented a diversity of approaches to the overall work with men and boys on violence prevention and gender equality.

Types of Organisations

- Community Development including those working on women's empowerment through Self Help Groups
- Community Development with explicit focus on women's rights
- Women's rights organisation
- VAW crisis support services
- Child rights/Adolescent Health and rights/Young People
- Child rights and community development

WHY WORK WITH MEN AND BOYS

The work with men and boys is being located by many practitioners within a changing perception about violence against women. Explaining this change one respondent very eloquently said "earlier, when women came to our counselling centres with a complaint of violence there would a question whether the '*thappad*' (slap) was justified or not. But now all agree that violence is wrong." She went ahead to say "the situation has changed around VAW. Women are protesting more; parents are supporting their daughters and women are also protesting earlier." Describing the situation as it existed about two decades ago one respondent said that many women from disadvantaged circumstances earlier saw violence as a way of life, something that they need to compromise with. Only when the situation became very severe did they seek help.

Some respondents mentioned that the violence that women face is not just because of her gender but is linked with class and caste as well as with political systems and the power and hierarchy implicit within these. However, women survivors sought services for their personal

problems. Explaining this one respondent said ‘women who come to us want their violence to be reduced, they do not care about gender equality. When a woman comes to seek help, she does not want to dismantle patriarchy. She has come with her specific issue. She wants to live within that same system, but she wants to stay in the same water but would like to stay dry (*paani mein reh ke sookha rehne ki koshish uski chal rahi hai*). But we want gender equality, we want gender justice”.

There is also an understanding that such gender-based violence does not just happen in the inter-personal space but extends to various social structures and is often enhanced by political systems. Earlier there may have been an ‘oppositional approach’ to men, but with an increasing understanding of the various intersections of power and how many men from marginalised social groups also suffer from many disadvantages there is a realization that it is possible to build bridges and move to an ‘allyship’ approach.

Some organisations also felt that there was a need to engage with men for pragmatic reasons. Principal among these reasons was that work with women and girls on gender issues was not yielding the desired results. Community based organisations felt that it was necessary to change the mindset of men too. Men were either not cooperating with the changes that women wanted to bring about, or in other cases opposing them. Women were sometimes being restricted from going out too often. If women couldn’t get out of their homes, it was difficult for them to engage in income related activities. Organisations working with tribal communities felt that women and men worked together in many cases especially in agriculture, but the contribution of men was much less, and working with men to support women, increased household productivity.

Organisations working more directly on supporting women survivors of violence felt that working with perpetrators was important as well. According one respondent they started working with men because the women asked them to talk to their husbands who would beat them after getting drunk.

In the case of organisations working with boys the reasons were somewhat different. Their approach was more future oriented. The respondents said that this was the best age as boys are in their formative years, and if one could work with them effectively, they would develop gender equitable attitudes and practices. This would contribute to building gender-just families in the future.

SIGNS OF CHANGE

Changes Observed in Men and Boys

Across organisations working with men or with boys the commonest observation was around changes in what men and boys did at home. Men and boys were now helping in various domestic chores. One respondent observed that earlier men would return home and sit on the *charpai* while women who would also be returning from work would start cooking. Now if the woman is preparing the dough to make *rotis*, the men start cutting the vegetables. Men now fetch water or bathe the younger children when women are busy in the kitchen. Another respondent observed that the mindset that cooking or doing dishes are woman’s work is

changing, and men are helping in many domestic chores and child-care responsibilities. Boys were also noted as taking more responsibility in domestic chores.

Another change noted by several respondents working with both men and boys was a reduction in their use of abusive language. Men also showed some reduction in their overall anger and aggressiveness. Earlier they would order women, now they speak more respectfully. There were now fewer quarrels at home. Children feel more comfortable with their fathers and can speak with them more openly. One respondent noted that she earlier thought men in urban areas are more aware about gender but now she feels that rural men can be more aware and concerned. Those who worked with boys mentioned that boys now developed a sense of identity which was different.

Stories of Change

One policeman said, "Earlier when I used to go home on leave, I would be very upset that my wife would not give me much time. Once I came back after 5 days. After I have been part of this programme, I realized that my wife was very busy with all the housework and looking after the children and elders. This time when I went home, I started helping her in the kitchen, preparing breakfast for my father and so on. This time she spent much more time with me".

Several respondents noted that there was now a reduction in alcohol abuse and violence by men who were drunk. In some places boys were able to discuss the issue of alcohol abuse with their fathers. However, one respondent also noted that despite efforts at reducing alcohol abuse among men, the change would not last for long and several men would often go back to their old ways.

Several stories were shared by respondents from their respective project areas of how men have started acting on cases of violence against women. Earlier the organisational staff had to intervene in cases of violence, but now the male gender champions in their project areas were intervening in cases of violence. Cases of harassment and violence were being raised at public for a. One respondent said that one of the men who had participated in their programme complained about his own brother to the village chief. Organisations who work with boys noted that working with boys creates a safe space for girls in the community. There is a reduction in the threat of any kind of violence in the community.

Those who worked with boys noted that the boys who were part of their programmes were now very concerned about their sister's education. They would also support their sisters to speak up at home. In some places the boys too had become more disciplined and were performing better in their examinations.

The opinion of most respondents was that there was a definite change in the attitude of men and boys towards women and violence. Violence against women was no longer considered acceptable. The idea that domestic work is women's work was changing. Men were now less anxious about women going out of the house. They were now open to women contributing

to decisions at home, including decisions regarding marriage of their son or daughter which was earlier considered a sole male preserve. Boys were more aware about women's bodies and menstruation. Fathers were now comfortable about going out to buy sanitary pads for their daughters.

Despite the many changes that were noted, several respondents felt that the overall power within the household still rested with the men. The work needed to continue for much longer for it to sustain.

How These Changes Affected Women and Girls

Almost all respondents felt that there was an increase in women's mobility. In a few cases this meant that women could go out to earn a livelihood. Some respondents noted that the overall income of the household had increased. Women were also able to control their own earnings. Girls were being encouraged to go to school or continue their education. Girls were now more assertive. They were able to discuss issues relating to their own marriage and say that they wanted to work. Girls also had greater freedom in their choice of dress and felt free to wear jeans or pants. In a tribal community, where there was a tradition of blaming women for becoming possessed by evil spirits, women were not being blamed any more. One respondent noted that several men in their project area were also encouraging women to participate in local elections to the panchayat. Many respondents felt that women and girls now felt supported, a feeling that they did not have earlier.

Stories of Change

One woman, "Didi this programme that you have started with men has made my life happier (mera jeevan sukhi ho raha hai). I was married 9 years ago but we didn't have children. Everyone at home was encouraging my husband to get married again. After becoming part of this programme he told me that he would not get married again. Earlier he used to abuse me and call me 're' (disrespectful). Now he doesn't abuse me and he calls me 'ho' (respectful)".

Improvement in Relationships

Most respondents noted that there was a significant change in the relationships that men and boys had with others in the family. There was now greater openness and affection between spouses. Relationship between sisters and brothers had improved. Mothers now felt that their sons were more helpful. Fathers had become more caring and affectionate towards their children. More men were now more engaged in teaching their children. One respondent noted that in several families in their work area all members in the family would sit down and take decisions jointly.

Changes in Discriminatory Social Norms

The respondents noted that many of the men and boys were now taking several initiatives both at home and in the community to speak out in support of women and girls especially

against some of the more entrenched social norms. One of the common issues of concern was early marriage of girls and continuing girls' education. Men have also started taking stands on women being stigmatised for not having children or not having sons.

Respondents noted that women and girls are now more self-assured and can contribute to decisions in the family. They have greater freedoms to buy things that they want. Girls are being more forthright if they want to work, or they do not want to get married. Violence against women is less acceptable either at home or in the community.

Stories of Change

One respondent shared the story of a village temple where women were not allowed to enter. When the group of men who had been part of the programme on gender equality discussed about this restriction for women, they learnt that twenty years ago women were allowed to enter and pray. It was only after there was a renovation of the temple, that this new notice board was put up, no one protested, and now that was considered the custom. The young men took up the issue with the temple priest and now the women were once again free to enter the temple.

Responding to the Covid crisis

Communities faced a lot of problems during the Covid lockdown. Men couldn't go out to work. In many households the men who had gone out for work and in some cases entire families who had migrated, returned home. This created pressures on the household and on the women. There was a shortage of food and supplies and families were also scared and there was uncertainty. Despite these problems the respondents did not report any increase in cases of domestic violence in those communities they worked with men and boys. They also reported that if there were cases, the men who were part of their programmes address these cases. Respondents also noted that these men also participated in domestic chores and in child-care sharing the responsibilities with the women in the household. The respondents also noted that the members of their men's groups participated in various relief distribution efforts. In the project area of one of the respondents there was also a hurricane during the lockdown period. The members of the men's groups worked closely with those families who suffered damage and linked them with the official relief efforts. In one case a group member used his own saving to buy a tarpaulin for shelter for a family that had lost their home.

Pushback and Challenges

Respondents noted that the process of working with men is not smooth or easy. It was much easier for them to work with women compared to men. Men were not particularly keen to discuss issues related to violence. Many men considered that beating women in their family was well within their rights and didn't agree with the overall contention of the programme. In many cases men volunteered to join these programmes, either as group leaders or members, expecting some tangible benefits. Such men would soon leave. Membership of groups was also not stable as men often go away on work, especially in rural marginalized

communities. It was also difficult to get men together for meetings because they were often out for work during the day. This was more so for urban settings.

In some places the more well-placed men in the community, those belonging to the higher castes would not participate in these programmes. They would be apprehensive that the men from the lower castes would now consider themselves as equal or even raise their voices. Many respondents mentioned that it was difficult working with older men, those who were 40 or 45 years of age and more. In some cases, there was resistance even from women.

Stories of Challenges Faced

Different groups didn't like us for somethings. For example, the women from the comparatively well-off families, they liked us because of gender, but they were very uneasy about caste and class. The dalit men liked us because of caste and class, exactly opposite of that rich woman.the "lower man" he was uneasy about us in terms of gender. The *balutedaar* (artisan), Dalit or Muslim man saw us as an ally outside the house - public domain and saw us as an adversary inside the house. Because inside the house he would face resistances. We had such interesting experiences.

Some respondents noted that even when men showed signs of change this probably more 'tokensim' than transformation. Men continue to wield power and control. One respondent noted that men also require a lot of validation and appreciation of their efforts. In many cases men would do things within the home but were more hesitant doing the same thing in public. This could include 'showing' that he is taking care of his child or doing household chores. Men also hesitated to share their personal feelings publicly. This meant that while women's meetings could be held in public spaces like the temple courtyard or even in in the open, men would ask for closed rooms. One respondent noted that they had started working with men on community issues like water and sanitation, because men were not interested in discussing violence. At the same time, the organisation worked with women on violence. This created a hierarchy among the issues. Violence started being seen as a secondary issue and the organisation had to change their approach.

There was also an opinion that while men are part of the overall issue of gender-based violence and gender equality, work with men took away resources from the more valuable work that is required with women. Whenever men are involved, men find ways of appropriating resources because that is an inherent pattern within patriarchy. This was a particularly important risk when working with men within a short term, funded project mode.

Process of Change

Strategies for Action

There were several commonly employed strategies across different locations and communities. One of these strategies was community mobilization and conducting campaigns. In several cases popular media like film shows, puppet shows, theatre, games were used. Community meetings were held at night if that time was suitable for men.

Occasions like the 16 days of activism between November 25 and December 10 were also used to get men and boys involved in issues of violence and gender equality, and meeting up with some individual men

Another common strategy was the formation of groups or collectives. In one case the respondent said that it was necessary to create a separate group as an alternative to the politically affiliated clubs and associations that were common in the project area.

A third common strategy was capacity building or having a study circle with a selected group of men or boys. With some organisations boys and girls were part of the same overall capacity building programme however some sessions would be held separately for boys and girls. Some organisations also worked with public institutions and their functionaries. Some organisations trained boys within schools. Some of the common sessions which featured for both men and boys included issues like masculinity, violence, consent, and their linkage with each other. Sexuality was an important session for men. The issue of power was seen as central to the curriculum for men and boys across respondents. Several respondents followed a set curriculum stretching from a few months up to three years with a set of core modules and progression of ideas.

There were some common goals that were described by several respondents. These included developing an empathy for the situation of women and girls and an understanding of equality. The need for viewing gender within a frame that included caste and class (intersectional approach) was mentioned by several respondents. This allowed for developing empathy and allyship for collaborating with women and girls in finding solutions. Another commonly mentioned competence referred to leadership development. This included the ability to influence peers and to serve as a role model for others, as well conduct community campaigns and initiate collective actions. Developing diagnostic skills for gender analysis of the situation at home and in the community as well as developing participatory assessment skills was mentioned by some respondents.

A participatory exercise with men

In one participatory exercise we asked men to develop a 24-hour cycle for different members in their family. What you do? What your wife does? What your mother does? What your father does? What your son does? What your daughter does or any other member? So, in the case of women there is a long unending list of household chores. We asked them to do a detailed listing along with the time taken for each activity. We asked them to note down who woke up early each morning at what time? What do they do after that? Then who does what? Since we were engaging with rural people as well, we would ask them to note who worked at home and who would work in the fields, and what work they would do. If someone had a job, what work did that person do? Who then does the work at home? And eventually there would be such a long list of women's work that many times we didn't need to make any comment on the difference. They themselves used to come out and say oh goodness we had never thought like this.

Several respondents pointed to lessons they had learnt in their work with men. One respondent said that while men were interested in films and videos one should be cautious while playing games with men, especially those dealing with body movements. Men can find such games childish. Men often respond differently to women when seeing a film and may not engage emotionally. Men often do not listen. They can argue and explain especially in cases when violence is shown or discussed without engaging with the problem. Drop-outs were common among the cohort that had started the training process together. Men did not share their own experiences easily. Other respondents felt that experiential training worked well with men. Men learn when doing activities and reflecting upon them. One respondent mentioned that it was important to integrate training with follow up activity plans and monitor these. It was important to check back what part of their plan they could complete and what they could not and why not. Follow up and support, including space for emotional support was important for men experimenting with change. Groups of men who went through a similar training experience could work as a support group for each other. One respondent noted that they would felicitate outstanding gender related initiatives of some of the members of the men's groups to give them public validation for their efforts. Their photographs and short stories would also be circulated through social media platforms. This would act both as a validation as well as encourage others to follow the examples being set by peer-role models.

Another common strategy that several respondents noted was the engagement with local public systems. These included community level public institutions like the Anganwadi Centre, the Village Health Nutrition and Sanitation Day, the Panchayati Raj Institutions, the local police station, the block office, the Primary Health Centre and the District Collectorate, for various problems faced by women and girls as well as children.

There was an agreement among all respondents that this process of change in men and boys was a long process and needed to continue beyond the boundaries of timebound projects. One off training events which were becoming popular were never enough. Several participants had devised ways of continuing their engagement with the men's groups beyond their project period. One strategy that was mentioned was setting up Alumni Groups. A similar strategy was to set up social media groups through mechanisms like WhatsApp to enable members to continue to interact and share with each other. Other respondents mentioned having meetings at much longer intervals than what they did during the project period. Interacting with public systems on problems being faced by women and girls continued beyond the project as it established a leadership role among such men.

Why is Change Taking Place

Respondents mentioned several conditions and facilitative factors which promoted changes among men. Some felt that they had been working with women in the same communities for a long time and this created a fertile ground for the work with men. Almost all the groups worked with poor and marginalized communities and this work helped men to deal with several of their own survival issues and practical problems along with addressing gender inequality and violence against women. Many men who were earlier at the periphery of their communities now assumed leadership position and this increased their self-confidence. Men learnt ways to use power collaboratively and so this model of leadership was different.

The presence of peer groups both in the case of men and boys provided a solidarity and support group for the men and boys experimenting with changes in their behaviours at home and in the community. The fact that women's empowerment work pre-existed in most communities mean that there was often a conducive environment at home. The training process promoted critical reflection and the regular graded curriculum with follow up and space for action provided motivation for change.

The changes in relationships and the greater bonding within the family and among peers also provided an incentive for change. The follow up and validation was useful support and role-modelling helped others to follow the example. Some respondents noted that the new understanding of masculinity helped men and boys develop a better understanding of themselves and also become less stressed.

Several respondents drew attention to the role of the implementing organisation and their functionaries. The implementers firmly believed in the need for social change and gender equality. They practiced the principles they talked about in their own lives, and this was visible to the community. Many of the functionaries of the implementing organisations were from the local communities. These people acted as role models and provided a strong motivation for change.

Evolution of Change

Respondents noted that while transformative change takes a long time, signs of change can be visible within a year or so. Change is more easily visible if there is pre-existing work on women's empowerment. One respondent noted that change in the personal domain within the home took place first, changes in public actions took place later. This resonated with the point made by other respondents that men hesitated to show others that they cared for women or for children or did housework.

One respondent noted that there can be a setback to the change process among men if they face ridicule from others. If they were able to reach the stage where the relationships at home had improved, the chances of the change process moving forward is more. This kind of changed relationship in one family can also influence neighbours. The process of change starts through experiments by men to do new actions at home. Once the relationships with women and children at home start improving the change in discriminatory attitude towards women and girls changes.

Another respondent cautioned that all communities do not change at the same pace. For those communities which have more traditional views about gender, the pace of the programme and the expectation of change needs to be slower. Even in these situations there are some men who are willing to try out new things at home. These new actions can lead to improvement in relationships, and they are encouraged to take further change actions. These men can then become examples for other men in their community.

One respondent drew attention to the forward and backward movements that take place during the change process. "Sometimes you see a change and then something happens, and that change can get washed away also. And sometimes you don't see a change and then

suddenly because of some external event, and things change. So, the change process constantly moves forward and backward... It is a long journey.”

Learning about Change

Most of the respondents were from community-based organisations and a very small minority of organisations had engaged in any formal research or documentation exercise. However even the smaller or community-based organisations said that they maintained project related documents as required. In some cases, they had also received training for doing this. But this documentation was not considered a source for learning about change. In some cases, they mentioned that they also conducted baseline and end-line studies. These studies would be done by the lead partner of a collaborative project of which they were partners. The common response to questions relating to documentation-based learning was that the organisations did not have adequate resources either people or money. They were busy with multiple projects activities; they were constantly facing resource crunch as they continued the work that they had started under one project even after the project had closed and this meant they were always under pressure.

Indicators of Success

“There are other indicators for learning about success. How have people’s ways of living (*rahan sahan*) changed. This shows people (women) are changing, they are now less afraid or constrained, they feel more respected. Women are going out of the house, speaking to others, attending meetings. These are also indicators of success”

When asked how do they learn about what is working one respondent said ‘*Gaon mein jo dekhte hain usi se sikhte hai*’ (We learn from what we see in the villages). Deep mindful observation was considered a common mode of learning about change for several respondents. They asked the women and men in the community about what difference they perceive in their lives. Since many of the workers are from the area and from the community, they are often very familiar with the context and the situation as it exists. As persons who have a high level of familiarity with the families concerned, they know whether what is being said is true or not.

Many of the respondents were very comfortable relating specific stories of change to illustrate different points that they were making in the interviews. Story telling was a familiar mode of describing change. A couple of respondents mentioned that they have started preparing photo stories and short videos showing change. These are also helpful to share learning among the community. Few of the respondents mentioned that they used specific tools like Focus Group Discussions or PRA (Participatory Rural Appraisal) to learn about change. They felt these were easy to use and gave a good idea of the change process. One respondent drew attention to the importance of such learning while doing, since it helped the team to modify its work if some approach was not giving the anticipated results. Such modification was important especially since the purpose of the work that they did was not to prove that some approach worked or did not work, but to help women in the communities change the reality of their lives.

One of the respondents who had engaged in formal evaluation research said that they use qualitative means like ethnography and focus group discussion to learn about the change process. However, since the organisation also worked on more 'tangible' issues like nutrition and family planning, where it was easier to demonstrate success and change through numbers, they were also doing quantitative research on their intervention for addressing violence against women. It was also important to do such quantitative research to demonstrate effectiveness of the work to donors and to an international audience, to show that your work is 'up to the mark'. Skilled researchers and adequate research funds were also necessary to conduct such trials.

One area of concern that was shared by a couple of respondents was the emphasis on success. Failures or lack of anticipated progress is often a very key source of learning, especially in a field like gender equality and violence prevention, which is deeply embedded in social norms. Organisations need to learn about what approaches did not work or need to be adapted when working with men but rarely there is an incentive to speak about these experiences.

Many respondents spoke about a few key mentors and networks from whom they have learnt about new ideas and skills. Networking, and membership of collectives and networks emerged as a key learning mechanism for community-based organisations.



SECTION 5: DISCUSSION AND RELEVANCE

Why is work with Men and Boys necessary?

The various changes among men and their actions and behaviours as well as the in the different relationships that they have at home and in their community can be analysed through the ecological approach. These are summarized in Figure 12. These changes can also be interpreted through the ‘power’ framework and considered as a shift from coercive use of power to a more collaborative use of power. This has been referred to in literature as a shift from power over to power within, power with and power to.

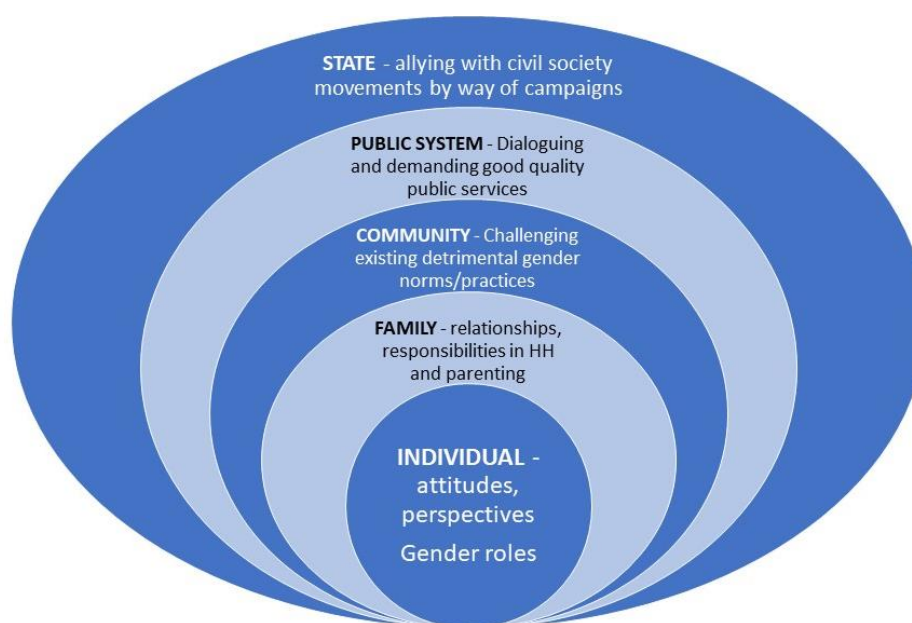


Figure 12

Such shifts in the use of power have been the cornerstone of women’s empowerment and the work with men and boys in India that was reviewed through this study provides ample evidence that a similar shift is possible when working with men and boys. However, this work with men and boys must accompany the empowerment of women and girls and as some respondents have noted this work needs to take place after empowerment of women and girls has been initiated in any area. This approach of working with men and boys, after work with women and girls has already been going on in a particular area can be considered a particular variation of what is referred to as the ‘gender synchronous’ approach (Greene and Levak 2010). Without this sequence being followed there is a risk of men becoming patronizing, or a benevolent use of power. This allows women to gain certain benefits, but power and locus of control remains firmly in the hands of men.

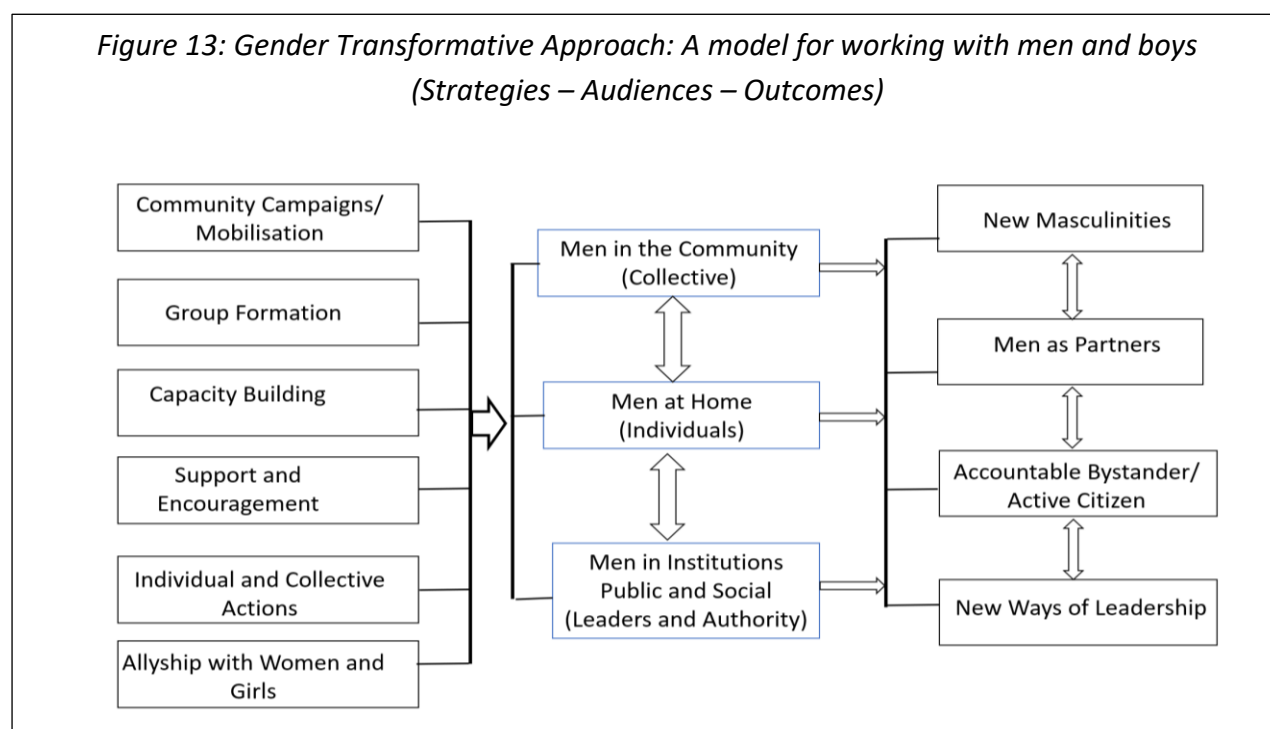
When analysing the information obtained from this study through a gender norms framework, work with men and boys has the potential to disrupt traditional interpersonal norms of behaviour within the home space through new caring actions as well increase in affection between members in the family. There are changes in expectations of men and boys

from their partners/spouses, siblings, children and this is reflected in increased assertion and autonomy of others in the family. Men's emotional responses to certain situations also shows signs of change. Work with men and boys also shows the potential to disrupt traditional societal norms around age at marriage of girls, appropriate dress for girls, mobility norms of women and girls, women's control of economic resources and norms related to women's work and livelihood. Individual initiatives and leadership for change, peer support groups, role-modelling as well as community level campaigns for change by groups of such men become a powerful vehicle for change of deep-seated gender discriminatory norms. Individual change of roles and actions particularly in the family/private space provides such men with both the conviction and the moral authority to take new leadership initiatives. This consistency between private actions and public positions by men can be seen as a vital difference between the earlier roles of men calling for social change, which is common and has rarely been effective.

Mention must also be made that some of the groups that provided support to women survivors of violence also highlighted the importance of working on improving relationships vis a vis a more 'punitive' justice approach. A community based preventive approach may provide more substantive and longer lasting result when it is accompanied with solving the specific problems faced by individual survivors of violence, which are addressed through a counselling or crisis response centre.

Theories of Change

Even though different organisations worked on different themes and issues were many similarities in the activities that they implemented and the broad strategies that were adopted. The Figure 13 summarises the linkages between approaches and outcomes. The

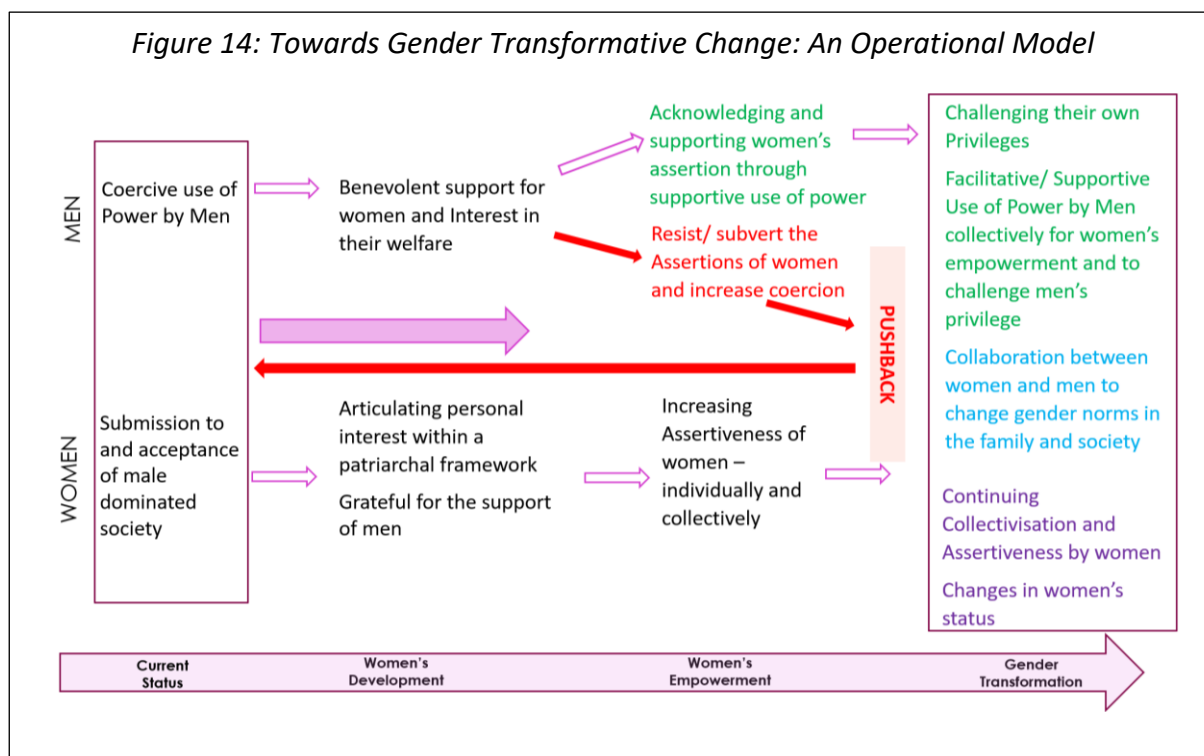


various strategies and activities that are implemented by different organisations are meant

from men in three different roles – men or boys in the home or personal space, at men or boys in the community where they are members of a collective and thirdly as men including young men in institutional leadership or authority. The changes that are implied are in four different domains. The first domain is that of new masculinities which includes roles and actions pertaining to personal relationships within the home or outside. New masculinities also include ideas about the ‘self’ and emotional expressions. The second domain is that of men as partners, this is related to the more intimate space and could be within romantic relationships as well as deep personal relationships. The third domain is the more public or civic domain in which men act as active citizens or as responsible bystander. An important component of this domain is the idea of accountability for public good. This could also be seen within the framework of accountability for maintaining law and order and constitutional values. The fourth is the one related to new modes of leadership which are related to initiatives for change with a new more collaborative ways of using power.

A key element of this model is ‘inter-relatedness’. While activities and strategies are diverse, they need to address men in the diverse roles that they play in society. This means that even when working with men who for purposes of a specific project, say for men’s participation in maternal health, they cannot only be seen in their roles as husbands and fathers of an infant. They need to be addressed as members of a household which needs various household functions to be fulfilled, they need to be addressed as a friend of other men, they need to be encouraged for assuming leadership for other deep seated gender discriminatory norms within that community. Thus, any intervention on violence against women, cannot restrict itself to acts of physical, sexual, emotional or any other dimension of violence without considering other aspects of gender inequality and discrimination within the family and community. This integrated approach was being adopted by most of the respondent organisations and thus the changes that they observed were in multiple dimensions. This kind of multidimensional change where men are thinking critically about their roles and relationships and taking individual and collective actions in the personal/home space as well as in public and institutional spaces to challenge gender discriminatory norms within a focus on equality and accountability is a model of ‘Gender Transformative’ change and such an approach can be called a Gender Transformative Approach.

Another insight that emerged from this analysis relates to the evolution of change that was described by the respondents. This evolution can be seen in a continuum from current situation of coercive of power by men within patriarchy through a more benevolent use of power in the women’s development framework to a more collaborative use of power by both women and men with a gender transformative social justice framework. This framework is summarized in Figure 14 This framework also incorporates the backward forward movement or non-linear nature of such change processes that was mentioned by some respondents



This model may be useful for practitioners to understand the evolution of their in own work by analysing the status of the community at different points in time to understand how women and men relate to each other and how men understand their own masculinity.

Addressing Masculinities

The importance of understanding and addressing masculinities is increasingly being referred to in research around work with men. For operational terms masculinities are considered 'the values, behaviours, practices that reflect and reinforce the position of men and boys within the gender order' of any particular culture or society. This definition is drawn from the work of Raewyn Connell a leading thinker on masculinities. To measure change in the nature of masculinities most researchers, who often belong to institutions of the global north, use a set of questions in before and after questionnaires. Scales are computed and before and after comparisons are done to understand the change in masculinities. This is common practice across the globe and specific scales and their adaptations have become popular in the field. This method of understanding masculinities and changes in masculinities is no doubt useful and robust, but is very complex, requires both expertise and resources that are well beyond the means of most community-based practitioners.

What we find in this study is a more intuitive and contextually relevant understanding of masculinities among practitioners. Locally embedded practitioners can understand the nature and process of change through the subtle difference in the use of language. As described by one respondent the change in appellation from 're' to 'ho' captures a range of change in self-concept, respect and sense of pleasure that may be difficult to capture by a scale. However, this change is very contextual and may not be comparable with other contexts and difficult to draw generalizable conclusions about change. However, what this also illustrates is that stories too can become a very powerful tool for understanding complex phenomena like

changing masculinities. Practitioners are skilled observers and story tellers and have a strong intuition to understand change and learn. If they were not so skilled, they would probably not have emerged as successful practitioners.

Stories, whether they are captured in words or pictures or through videos have the potential to understand masculinities in its different dimensions, probably more powerfully than scales. The stories that were shared by the respondents clearly showed these different dimensions of change. Changes in self-concept among men, changes in roles and responsibilities in the home and outside, changes in relationships as perceived by women and girls were all clearly highlighted. This provides a more meaningful and multidimensional understanding of masculinities which is contextually relevant and is also easily comprehended.

The respondents were also clear about the intersectional nature of masculinities. Several respondents mentioned that men from the more marginalized social groups were easier to work with while men who had more dominant class-caste characteristics who were older were more resistant. One area which respondents did not share much experience was on issues related to sexual orientation and gender identity. This may be due to the fact that a large proportion of the respondents worked primarily with economically deprived groups and the issue of gender equality and violence against women was located squarely within an economic development paradigm. It will be interesting to examine whether the operational model proposed earlier holds true for those who work on sexual and gender identity as their primary issue of concern.

Learning from Doing

The discussion with respondents about how they have been learning about the effectiveness of their own work throws up several interesting insights and questions related to the process of monitoring and learning in community-based programmes. There has been an emphasis on logic models and results-based frameworks in the development arena. Management information systems and input-output-outcome indicators are now common parlance in the development world. These are useful as markers of accountability but may not be useful for monitoring change and understanding progress and success unless process related assumptions are laid down and continually reviewed.

Working on women's rights and gender equality is based on conviction and commitment to the overall principle of equality. Working with men requires evidence of change. If formal research is expensive and complex and if management information systems do not provide adequate learning inputs how do smaller community-based organisations learn?

Today such organisations are already engaged in an organic learning process that is useful to them, often this may not be obvious. Some of the characteristics of this learning process are as follows:

- It is based on careful observation.
- It is locally embedded learning. The implementer-learners are very familiar with the context.

- The learning is often intuitive. The implementer-learners can understand change through small but significant variations in the use of language, symbols, actions and so on.
- Adaptive learning - The implementer-learners can adapt new analytic tools and frameworks that they learn from peers and mentors to their own work context.
- Action – reflection (Praxis) based learning – the implementer learners are examining their own work critically to improve their practice

The important challenge is to devise mechanisms which allow this informal process to be followed in a more systematic and replicable manner. Participatory methods allow the communities to themselves define their aspirations for change and work towards these. Several innovations in the field of evaluation like Most Significant Change, Realist Methods and Developmental evaluation can provide guidance on how such a learning mechanism may be devised which builds upon the strengths of the practitioner.

Expanding Spheres of Influence

Some of the most important concerns of those who are involved in facilitating the process of development, namely funders/donors or government and international development agencies relate to upscaling, replicability, and policy relevance. Research becomes very important because formal research, particularly quantitative research claims to provide hard statistically significant and often generalizable results. As one respondent who was involved in more formal evaluation research mentioned, they were engaged in a trial because they wanted to ‘make a mark’. The work of community-based practitioners cannot provide that kind of evidence which drives practice or strengthens public policy. However public policy is often the result of politics and influence rather than evidence and reasoned deliberation. Public policy changes in the domain of gender have often been the result of activism and advocacy rather than research and evidence.

The work that the respondents described is very responsive to the local policy ecosystem. The multi-dimensional change that was described by many respondents included what has been categorized as men as active citizens working local public policy implementation. Respondents described more responsive public systems. This can also be considered policy relevant action. It is well known that India is a country of good laws and policies but with poor implementation. The stories documented in this study show that the approaches adopted by many practitioners strengthened the implementation of policy and this can be considered big policy level achievement, no matter how small the geography. In this process of policy relevant action, men have also developed as active citizens, and this provides both a pathway to sustainable change as well as strengthening of governance mechanisms.

The reports from various respondents around how men and boys with whom they work responded to the Covid crisis reinforces the comprehensive and sustainable change that this approach can foster. This can also be seen as example of expanding the sphere of influence from one theme or the project theme, to other similar and relevant themes of the community.

This study indicates that in a country as culturally diverse as India, it may be difficult to replicate specific activities or approaches, but there were many general principles which can

be applied in different contexts. However, the same practitioner or set of practitioners may not be able to replicate their earlier practice in a new context. This is because the strength of each practitioner is their embedded understanding of context. A thorough understanding of the context and the specific practices, symbols and traditions may be possible by applying tools and methods adapted from disciplines like cultural anthropology, sociology and political science.

This study indicates that networks and mentorships have been an important mechanism for learning. This can also be seen as a mechanism for diffusion and expansion of practice which is based on similar conceptual frameworks and operational principles, adapted to different contexts intuitively.



SECTION 6: DIRECTIONS FOR THE FUTURE

Working with Men and Boys is very important for GBV prevention, women's empowerment, and gender equality.

One clear message that emerges from the study is that working with men and boys is very important in the context of the overall objective of women's empowerment, gender equality and prevention of gender-based violence. Through changing men and boys' perceptions about themselves and their roles it provides the necessary enabling conditions at home and in the community and society for gender transformative change. There are improvements in relationships at home between family members and this has a reinforcing effect on this change process. Work with men and boys can lead to shifts in the use of power from coercive use of power to collaborative use of power in the family, community, and public institutions. Changes in how men see themselves and their roles and relationships, adds fillip to the existing interventions aimed at women's empowerment and gender transformative change by disrupting gender discriminatory social norms at multiple levels.

There is need to integrate working with men and boys within existing initiatives

This approach can be integrated along with existing work with women and girls on GBV prevention and women's empowerment as well as work related to child rights protection. It can be included in various sectors:

- In school and college curricula and teacher training
- In training of various functionaries of public programmes, for example women's empowerment programmes, income generation programmes, health, PRI among others.
- In Sexual harassment prevention related training for corporate sector

A masculinities' informed approach can be adopted for male perpetrators of violence within a restorative justice framework and included within existing crisis support interventions. Work with men and boys, as with work on women's empowerment needs support for longer periods of time. Long term follow-up support requires long-term funding. There is a need to identify role-models and influencers and communicate the positive changes in these groups to a larger audience through campaigns. The trainers and mobilisers need to be supported to work effectively with men and boys.

It is important to understand and address masculinities

Facilitating change in the way men and boys think, act, and respond happens when they understand how ideas around 'being a man' affects men at a personal level. Improvement in relationships and a better sense of who 'I am' becomes an incentive to sustain these changes. To bring about gender transformative change a masculinities' perspective has to be employed. Masculinities are diverse and include both dominant or hegemonic as well as subordinate masculinities. Understanding how 'masculinities' are shaped and in different contexts is important to transform gender relationship and promote equality within that

social context. Masculinities are influenced by history and culture of a society. Masculinity needs to be understood within 'intersectionality' or the interaction between gender and other social systems like caste, class, religion, ethnicity or sexual identity for promoting social justice. Integrating a 'masculinities' perspective stimulates multi-dimensional change, moving from home to the community to public systems, influencing many aspects of life. Women also need to change their expectations from men and boys. Discussion on masculinities and women's roles in shaping masculinities needs to be included in interventions with women as well.

This study shows that engaging men and boys within a masculinity's perspective promotes sustainability and improves resilience in the community to address crises.

Supporting community-based organisations to improve their own practice and generate evidence

Locally grounded organisations understand the cultural context and play a crucial role in building evidence around changes among men and boys, especially since the construction and expressions of masculinities are contextual. Understanding the context can help the organisations to adapt and innovate. Local grounded organisations remain a source for long term support for the community.

Peer learning communities or coalitions can build evidence from stories and anecdotes with appropriate support and mentoring. These peer learning communities can also become platforms for collective and shared learning

Areas for further action, innovation, and research

This study shows that most organisations worked with men and boys from the poorer and more marginalised sections of society. Innovations need to be designed to engage with the more privileged men and boys in society including the youth especially in urban spaces. Further work needs to be done with duty bearers or with male public functionaries including the police. At present there are gender training programmes for police, but these do not use a masculinities perspective.

Women's workforce participation in India is among the lowest in the world and it has been decreasing. Initiatives to involve men and boys need to be integrated within women's economic empowerment programmes and the results need to be studied.

Masculinities informed training needs to be introduced for men in the corporate workplace to reduce sexism and harassment in the office. Studies should be conducted to assess whether such interventions improve productivity.

Most programmes involving men and boys are aimed towards gender equality, violence prevention and health related outcomes. Action research is necessary to understand the applicability of this approach in addressing other social justice issues and hierarchies associated with discrimination and violence like caste, homophobia/transphobia, secularism and others.



Annexure 1: List of Organisations Participated in the Study

Sl. No	Name of the Organisation	City	District	State	Contact Details
1	The YP Foundation	Delhi	South Delhi	Delhi	1st Floor, C-8, Noida Sector 2, Uttar Pradesh (201301), Phone: +91 120 437 3810
2	CEQUIN India	Delhi	New Delhi	Delhi	18, Kotla Lane, Rouse Avenue, ITO, Rouse Ave Rd, Bal Bhawan, Mandi House, New Delhi, Delhi 110002, Phone: +91-011 2323 0585
3	Azad Foundation	South Delhi	Delhi	Delhi	R-10, Flat No. 7, Second Floor, Nehru Enclave, Kalkaji, New Delhi 110019, Phone: +91 - 011 49053796, +91 9599981661
4	YWCA of India	New Delhi	New Delhi	Delhi	YWCA of Delhi 1, Ashoka Road, New Delhi 11000, Phone: +91-11-23362779
5	International Fund for Agricultural Development	Delhi	New Delhi	Delhi	Country Coordinator, International Fund for Agricultural Development, UNHOUSE, 55 Lodhi Estate, New Delhi 110003
6	Manas Foundation	New Delhi	Delhi	Delhi	S-62, Okhla Industrial Area Phase II, New Delhi-110020 India. Phone: + 91 11 4170 8517
7	The Asia Foundation	New Delhi	Delhi	Delhi	The Asia Foundation – India 114 Jor Bagh (First Floor) New Delhi, India 110003 Phone: +91 (11) 473-63100
8	Ideal Youth Health and Welfare Society	Delhi	South Delhi	Delhi	4/22 Rameshwari Nehru Nagar, Karol Bagh, New Delhi, Phone: +91 8860006817
9	Vandana Mahajan	New Delhi	New Delhi	Delhi	Flat no 8. Samaj Kalyan apartments, F block, Vikas Puri, New Delhi 110018, Phone: +91 9845805292
10	Gender Lab	Delhi	Delhi	Delhi	fellowship@thegenderlab.org

11	International Center for Research on Women (ICRW)	Delhi	New Delhi	Delhi	ICRW Asia Regional Office C – 59, South Ext, Part II New Delhi, India – 110049 Phone: +91 11 46643333
12	Srijanatmak Manushi Sansthan	Delhi	Delhi	Delhi	613 Navniti Apartments, Plot no. 51, I.P.Extension, Delhi 92. Phone: +91 9868967335, 9650203772
13	SWATI	Ahmedabad	Ahmedabad	Gujarat	Bungalow No. 2, Trimurti Society, Behind Government Polytechnic, Gulbai Tekra, Ahmedabad, Gujarat, Phone: 079 26300409
14	SAHAJ	Vadodara	Vadodara	Gujarat	A-3, Ayodhyayapuri, Behind Nisarg Flats, Diwalipura, Old Padra Road, Vadodara-390015 Gujarat, Phone: 0265-2358307
15	Save The Children, India	Gurugram	Gurugram	Haryana	Save the Children, Bal Raksha Bharat National Support Office, 1st & 2nd Floor, Plot No. 91, Sector – 44 Gurgaon (Haryana) – 122003, Phone: +91 9870127127 , 9870147147
16	The Society for Social Uplift Through Rural Action (SUTRA)	Solan	Solan	Himachal Pradesh	P.O. Jagjit Nagar Via: Jubbar, District Solan, Himachal Pradesh, Pin-173 225, Phone: +91-1792 283725
17	Mahila Kalyan Sansthan	Kangra Uttarakhand	Kangra	Himachal Pradesh	Ward No. 4, Gadarpur Road, Dineshpur, U.S. Nagar, Uttarakhand. Phone: 9719577702, 9917688876
18	Jharkhand Gramin Vikash Trust	Dhanbad	Dhanbad	Jharkhand	Village Kacharra, Post-Bhatdih Dist. Dhanbad, Jharkhand 828305, Phone: Call: +91 9835134842, 9234461629
19	Jan Sarokar	Bhandaridih	Giridhi	Jharkhand	H/o Kala Sahay (Advocate), Bhandaridih, Jharkhand, Phone: +91 9471313371, 0651-2561553
20	Prerna Bharti	Ranchi	Ranchi	Jharkhand	60, Cercullar Road, Lalpur , Ranchi, Jharkhand
21	Sahyogini	Bokaro	Bokaro	Jharkhand	Bahadurpur (Jaina), Bokaro-829301, Jharkhand, Phone: +91 06542 238366, + 91 943 114 5778, 993 437 2731
22	Rupayani	Bokaro	Bokaro	Jharkhand	Chataitype, Post-Tenughat (R.B)01 Tenughat (R.B.) 01, PS & Block-Petarwar Dist-Bokaro Pin-829123, Phone: 06544 203305

23	Sangat Jharkhand	Ranchi	Ranchi	Jharkhand	H.No. 4 Pragati Vihar, Dibadih, Doranda, Ranchi, Jharkhand, Pin: 834002, Phone:8084086182
24	Holistic Action Research and Development (HARD)	Kotma	Anuppur	Madhya Pradesh	Burhanpur Road, P.O. KOTMA Dist. Anuppur (M.P.) Pin Code 484 334
25	Pahal Jan Sahayog Vikas Sansthan	Indore	Indore	Madhya Pradesh	Pahal Jan Sahyog Vikas Sansthan 65, Janki Nagar Main, Indore, Madhya Pradesh, Phone: 0731 4222197, 09425054111
26	Gram Sudhar Samiti	Sidhi	Sidhi	Madhya Pradesh	Gram Sudhar Samiti, Block Colony, Sidhi, Madhya Pradesh, Pin-486661, Phone: +91 7828025642
27	Swadesh Gramotthan Samiti Datia (MP)	Datia	Datia	Madhya Pradesh	Swadesh Gramotthan Samiti Street No. 2, Panchsheel Nagar Civil Line- Datia, Datia, Madhya Pradesh, Phone: +91 9425793158, 07522 407669
28	Satyakam Jan Kalyan Samiti	Chindwada	Chindwada	Madhya Pradesh	Raja Tent House, Bada Emambada, Chindwada, Madhya Pradesh, Pin-480001, Phone: +91 89895 95965
29	Samarthan- Centre for Development Support	Bhopal	Bhopal	Madhya Pradesh	SAMARTHAN- Centre for Development Support 36, Green Avenue, Chuna Bhatti, Kolar Road, Bhopal, Madhya Pradesh, Pin-462016 Phone: +91 9893563713, 755-2467625
30	Morena Youth Academy	Morena	Morena	Madhya Pradesh	Single Basti Road, Purani Jeen, Ward 22, Morena, Madhya Pradesh, Phone: 9301187079
31	Bundelkhand Development Foundation	Lalitpur	Lalitpur	Uttar Pradesh	Madawra Road, Mahroni, Lalitpur, Uttar Pradesh Pin: 284405
32	Society for Nutrition, Education & Health Action (SNEHA),	Mumbai	Mumbai	Maharashtra	Behind Building No. 11, BMC Colony, Shastri Nagar, Santacruz West, Mumbai 400 054, India
33	Nari Samata Manch	Pune	Pune	Maharashtra	473, Sawali, Sadashiv Peth, Opp. Lane of New English School, Tilak road, Pune 411030 Phone: +91 20 24494652, 24473116
34	Mahila Sarbangeen Utkarsh Mandal (MASUM)	Pune	Pune	Maharashtra	B-1, Flat No. 42, Kubera Vihar, Gadital, Hadapsar, Pune- 411 028, Maharashtra, Phone: +91-020-26995625/33, 26997031

35	Equal Community Foundation	Pune	Pune	Maharashtra	B-14, Shardaram Park 37 Sasoon Road Opp Ruby Hall Clinic, next to Courtyard Marriott, Pune, Maharashtra, Pin:411001, Phone: +91-020 2616 0086
36	Swis Aid India	Pune	Pune	Maharashtra	19, Sahaney Sujan Park, Lullanagar, Pune, Maharashtra 411040, Phone: +91-020 2683 2997
37	Patang	Sambalpur	Sambal	Odhis	Dehripali, Near Chakabandi Office, Budharaja, Sambalpur, Orissa 768004, Phone: +91 663 253 2496
38	Gram Chetna Kendra	Jaipur	Jaipur	Rajasthan	Post – Khedi Milak, Via-Renewal, Distt - Jaipur (Rajasthan) - 303603, Phone: (O)-01424-282234, 282256
39	Jatan Sansthan	Udaipur	Udaipur	Rajasthan	5, Tirupati Vihar, Bhuwana Road, Near Celebration Mall, Udaipur Rajasthan Pin: 313001, Ph: +91- 8764107533
40	Vikalp Sansthan	Udaipur	Udaipur	Rajasthan	80, Vinayak Nagar, Ramgiri, Badgaon, Udaipur Pin–313011, Phone: +91 9414105995
41	GVPS TAPA (Gramrajya Vikas Evam Parikshan Sansthan)	Karouli	Karouli	Rajasthan	Nangal Sherpur, Teh: Todabhim, District: Karouli, Rajasthan, Phone: +91-07469-236176, 9413628422
42	Centre for Human Rights & Social Welfare	Jaipur	Jaipur	Rajasthan	S-20 , Shanti Nagar, NBC road, Hasanpura-C, Jaipur -302006, Phone: 0141-2222562, 09414253482, 8946948235,
43	Navachar Sansthan Rajasthan	Chittorgarh	Chittorgarh	Rajasthan	PO Kapasan District Chittorgarh Pin-312 202 Rajasthan, Phone: +91-1476-231818/230307
44	SewaJyoti, A Unit of RR Morarka Charitable Trust	Nawalgarh	Jhunjhunu	Rajasthan	A unit of RR Morarka Charitable Trust 22, Station Road, Nawalgarh, District, Jhunjhunu, Rajasthan, 333042 Phone: +91- 01594-224917
45	Velicham Trust	Keeranur	Pudukkottai	Tamil Nadu	8th Cross Street, Ezhilnagar, Keeranur-622502. Pudukkottai (Dt). Tamilnadu, Phone: +91-4339-263754, Mobile: +91-9865278018
46	Ekta	Madurai	Madurai	Tamil Nadu	Bethel Nagar, Bible Bhavan Street, Ponmeni, Bye-pass Road, Madurai, Tamil Nadu, Phone: +91-9443377872

47	Tarun Chetna Sansthan	Patti	Pratapgarh	Uttar Pradesh	Prithviganj Bazar, Patti, Pratapgarh (UP) PIN-230133, Telefax: 05343-264412, Mobile: 09415230412
48	SAHAYOG	Lucknow	Lucknow	Uttar Pradesh	A-240, Indira Nagar, District - Lucknow, Uttar Pradesh, India - 226 016, Phone: +91-522 2310747, 2310860
49	Gramya Sansthan	Varanashi	Varanashi	Uttar Pradesh	Gramya Sansthan, L-40, VDA Colony, Chandmari, Lalpur II, Lamhi, Sarnath, Pin: 221 007, Phone: +91-0542- 2290120
50	Baba Ram Karan Das Gramin Vikas Samiti	Gorakhpur	Gorakhpur	Uttar Pradesh	Siktaur Bazar, Maniram, Gorakhpur, Pin-27300
51	Lok Samiti	Varanasi	Varanasi	Uttar Pradesh	Nagepur Village, Varanashi, Phone: +91 9415300520
52	VikaGramin Punarnirman Sansthan	Azamgarh	Azamgarh	Uttar Pradesh	Village- Bilari, PO- Barhya (Atraulia) District- Azamgarh- 223223, Phone: +91-05465-227130, 09451113651
53	Jan Shikshan Kendra	Ambedkar Nagar	Ambedkar Nagar	Uttar Pradesh	Village-Kutiya, Post- Bewana, Ambedkar Nagar Pin- 224122, Phone: +91-05271-255031, 9415183210
54	Samarth Foundation	Hamirpur	Humirpur	Uttar Pradesh	Beri Road, Kurara, Hamirpur, Dist.-Hamirpur, Pin- 210505, Uttar Pradesh
55	Awadh Peoples Forum	Faizabad	Faizabad	Uttar Pradesh	Pahadganj, Ghosiyana, Pin-224001 Faizabad, Uttar Pradesh,
56	Swabhimani Samiti	Krishna Nagar	Siddharthnagar	Uttar Pradesh	Ward No-4, Krishna Nagar Town Area-Uska Bazar Distt: Siddharthnagar, Phone: +91 945 195 8110
57	Nari Chetna Foundation	Jaunpur	Jaunpur	Uttar Pradesh	Lohinda Maharaj Ganj Jaunpur, Pin-221124, Phone: 05343-264412
58	VIMARSH	Nainital	Nainital	Uttarakhand	Bisht Niketan, Upper Danda Tallital Nainital 263002, Phone:+91- 05942-23631, 9411197208
59	APAAR (Association for Peoples Advancement and action research)	Pithoragarh	Pithoragarh	Uttarakhand	7/12 Rama Ashram, Takana Road, Tehsil & District- Pithoragarh (Uttarakhand) Pin Code-26, Pithoragarh, , Uttarakhand, Phone: +91-9756207051, 05964-224541

60	Prayas Trust	Nainital	Nainital	Uttarakhand	Lalli Mandi Campus Ramgarh Road Post Office-Bhowali District-Nainital, Uttarakhand - 263132, Phone: +91- 5942-220828, 9759413351
61	Prajaak Development Society	Kolkata	Kolkata	West Bengal	Praajak Development Society, 468 A, Block K, New Alipore, Kolkata, West Bengal 700053, Phone: +91-033-2400 0455
62	SWAYAM	Kolkata	Kolkata	West Bengal	Swayam Community Support Centre (Diamond Harbour) Sarisha BDO Para, Village- Bhusna, P.O.- Kamarpole, South 24 Parganas Phone: +91- 9830200438/9051475655
63	Durbar Mahila Samawanaya Committee	Kolkata	Kolkata	West Bengal	12/5 Nilmoni Mitra Street, Kolkata, West Bengal, India Pin-700006, Phone No: +91-33 2530 3148/ Mobile: 8336071001
64	Jeevika Development Society, West Bengal	Kolkata	Kolkata	West Bengal	FLAT 1/A SOUTH END VIEW BUILDING, Diamond Harbour Road, PO: Joka, Kolkata-700104 Phone: +91 033-2438-0322, 033-2467-3060
65	SANCHAR AROD	Kolkata	Kolkata	West Bengal	A 2/6, Diamond Park, Kolkata – 700 104 West Bengal, Phone: +91 33 2497 5625
66	Jhargram Honest Mission	Jhargram	Jhargram	West Bengal	Nirmala Bhaban, Bachurdoba, Sevatan Road, Jhargram, Dist, West Bengal 721507 Phone: 097353 65175
67	Belda Society to Promote Awareness and Concern for Environment/SPACE	Paschim Medinipur	Paschim Medinipur	West Bengal	Susinda, Belda Paschim Medinipur, West Bengal Pin - 721424, Phone: +91-3229-255042,3229-255255

Annexure 2: Respondents: In-depth Interview

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CEQUIN, India – Lora Prabhu

Equal Community Foundation – Anjana Goswami

Gramya – Neetu Singh

HARD – Susheel Sharma

Ideal Youth Health – Vijay Kumar

Jeevika Development Society – Chandrani Das

MASUM – Manisha Gupte

Nari Samata Manch – Sadhana Dadhich, Preeti Karmakar

Praajak Development Society – Deep Purkayastha

SAHAYOG – Pravesh Verma, Sangeeta Maurya

SNEHA – Nayreen Daruwala

SWATI – Poonam Kathuria, Nipunika Thakur

Tarun Chetna Sansthan – Nasim Ansari

Velicham – K Velan

Y P Foundation – Sagar Sachdev, Avali Khare

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Deep Purkayastha – Director, PRAJAAK, Kolkata

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Annexure 4: Research Team

Research Team

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CENTRE FOR HEALTH AND SOCIAL JUSTICE (CHSJ)

The Centre for Health and Social Justice (CHSJ) promotes meaningful change in the lives of the most marginal communities, especially of women, in our society. CHSJ empowers communities by strengthening individual capacity, agency and leadership as well as through solidarity, alliance building and collective actions. CHSJ has been working to promote Gender Equality and improve Sexual and Reproductive Health services since 2005 and the leadership has more than thirty years' experience in community development. For the last couple of years, CHSJ has been in the process of institutional rebuilding and created a path for the new leadership. CHSJ is registered as a Charitable Trust with its headquarters in New Delhi and field interventions and partnerships in more than 10 states of India.

CHSJ works with disempowered and marginalised communities like women, single women, domestic workers, manual scavengers, Dalits, tribals, minorities, urban poor and others on issues like health, gender equality, violence against women and governance. Use of technology to empower the community has become integral part of CHSJ's working. CHSJ works with a gender synchronized approach and includes working with men and boys to make them partners in initiatives on social justice.

CHSJ works directly with the community and provides technical support to other organisations who are working with similar objectives. Linking research with action and evidence with advocacy for policy action are other strategies of CHSJ.

CHSJ implements its activities through its field units based in New Delhi, Kolkata (West Bengal), Jabalpur (Madhya Pradesh), Bundelkhand (Uttar Pradesh) and Bengaluru (Karnataka).

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